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ANTIQUITIES

OF THE

PARISH CHURCH

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ANTIQUITIES

OF THE

PARISH CHURCH,

JAMAICA, N. Y.

(INCLUDING NEWTOWN AND FLUSHING.)

ILLUSTRATED FROM LETTERS OF THE MISSIONARIES, AND OTHER AUTHENTIC DOCUMENTS, WITH A CONTINUATION OF THE

HISTORY OF GRACE CHURCH,

TO THE PRESENT TIME.

BY HENRY ONDERDONK, JR.,

A. B. UNIVERSITY OF CAMBRIDGE;
A. M. COLUMBIA COLLEGE.

JAMAICA, N. Y.:
CHARLES WELLING.
1880.

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PREFACE.

The reader has here the fruits of many years research in the antiquities of the Parish church of Jamaica, known since 1734 as Grace church. The earlier records of the church (if any were ever made) have perished. There are very few Minutes of the Vestry before 1793. Many church documents were probably lost from time to time, at the death of the incumbents or custodians, through ignorance of their value, by careless executors. The marriage and baptismal registers of Rev. Messrs. Urquhart, Colgan and Seabury are now missing.

Instead of unavailing regrets for what has perished, let us thankfully make the best use we can of such documents as have survived the recklessness of man or the ravages of time.

This compilation is made up mostly from the following sources, viz.: 1, our Town and County Records; 2, Letters of the Missionaries; 3, Records in the Surrogate's office, New York, and Secretary of State's office, Albany; 4, Journals of the General and State Conventions; 5, Contemporary Newspapers; 6, Minutes of the Vestry; 7, well accredited tradition.

It is hoped that the perusal of this book may stir up the descendants of families who formerly worshipped in this ancient parish to look over their old neglected papers, if haply they may find something that will further clear up the obscurity that hangs over its early history.

For the engraving of the Hempstead church we are indebted to Benjamin D. Hicks of Old Westbury, who is now printing the baptismal records of St. George's church from 1725 to 1800.

Mr. Welling, the enterprising publisher, has spared no expense in getting up this book in a style worthy of the subject; and, with unwearied pains, has secured several portraits that add greatly to the value of the text.

The Rector, the Rev. GEO. WILLIAMSON SMITH, and the Wardens of Grace Church, Jamaica, L. I., being the committee to whom was referred the matter of the publication of the History of this Parish, which Mr. HENRY ONDERDONK, Jr., had submitted to the Vestry for their consideration, hereby tender him the sincere thanks of the Vestry for the ability and careful research which he has displayed in the compilation of the work, and we take pleasure in commending it to the attention of all churchmen and others who are interested in the formation and growth of this, the oldest Parish on Long Island.

GEO. WILLIAMSON SMITH, S. T. D., *Rector.*

JAMES J. BRENTON, }
WILLIAM J. SAYRES, } *Wardens.*

Dated July 31, 1880.

INTRODUCTION.

JAMAICA was settled in 1656 by colonists mostly from Hempstead, who were Independents or Presbyterians, and of one way of thinking in religion, so that church affairs were considered and transacted at town meetings, as the following extracts show:

1662, April 11. "It is ordered by the town that a house be built for the minister; the rate to be levied on meadows and home lots."—*Town Records*, I, 20.

1663, February 14. "Voted that Mr. Walker's maintenance shall be £60 per annum, and be paid by rates which are to be levied on lands and estates."—*Records*, I, 21.

1663, August 30. "It was agreed at town meeting to build a meeting-house twenty-six feet square; that a rate be made; and that all the inhabitants of the town shall pay toward the maintenance of a minister according to what they possess."—*Records*, I, 27.

By and by a spirit of dissatisfaction gradually crept in. Itinerant Quaker preachers, in 1657 and often after, visited the town, held meetings and alienated the minds of some from the established faith. In 1674, William Creed and Humphrey Underhill refused to pay toward the support of the minister, who hitherto "had been maintained by the town in general; every man paying according to his proportion, though he differed in judgment, or would upon any other pretence deny payment." About 1678 distraint had to be made on Hugh Cowperthwaite and Samuel Deane, Quakers, for arrearages of Messrs. Walker's and Prudden's salaries. In 1688, Mr. Prudden complains to the Governor

that several inhabitants refuse to pay their proportion levied by yearly rates; and, as a law-suit would be discommendable on all hands, he asks for an order to enforce the payment.*

1676, June 19. "The town set apart 40 acres of meadow for a parsonage lot for a minister."

1689, December 6. "A town meeting was called, and it was voted to build a meeting-house 60 by 30 feet, and every way else as shall be convenient and comely. Six men were appointed to procure and agree with workmen for building and finishing it; and the town will stand by their agreements and pay proportionably according to their abilities or estates."

1692, January 3. "It was voted that a settlement, convenient for a parsonage, be procured either by exchange of other land or giving money. John Baylis protests against giving any land."

1693, September 22. Governor Fletcher says: "I have the power of collating or suspending any minister in my government, by their Majesties' letters patent; and I will take care that neither heresy, sedition, schism or rebellion be preached, nor vice and profanity encouraged. It is my endeavor to lead a pious, virtuous life, and to give a good example."

He caused the Ministry Act to be passed by the General Assembly (September 22, 1693), which is substantially as follows:

"WHEREAS, profaneness and licentiousness hath of late overspread this Province for want of a settled ministry; to the end the same may be remedied and the ordinances of God duly administered,

I. Be it enacted that there shall be called, inducted and established a good, sufficient Protestant minister to officiate and have the care of souls, within one year next and after the publication hereof; that is, in the County of Queens two; one to have the care of Jamaica and the adjacent towns and farms, the other to have the care of Hempstead and the adjacent towns and farms.

II. And for their encouragement there shall be annually assessed, levied, collected and paid, for the maintenance of each minister, £60 in country produce at money price.†

*The Court of Assizes declare that: "Although divers persons may be of different judgments, yet all shall contribute to a minister established and allowed, which is no way judged to be an infringement of the liberty of conscience to which they may pretend."

† This was, August 4, 1705, amended so as to read: "in current money of this Province."

III. The Justices of the County, or any two of them, shall, every year issue out their warrants to the constable to summon the freeholders together on the second Tuesday of January for the choosing of 10 vestrymen and 2 church wardens; and the justices and vestrymen are empowered to lay, within 10 days after, a reasonable tax on the parish for the maintenance of the minister and the poor. If they neglect they shall forfeit £5 each. If the freeholders do not appear and choose church wardens and vestrymen, then the justices shall lay said tax or forfeit £5 each for their neglect of duty herein.

IV. Such of the justices and vestrymen as shall not be present at the time appointed to make said taxes, and have not sufficient excuse, shall forfeit £5 each. The tax roll so made shall be delivered to the constable with a warrant by any two justices empowering him to levy said tax; and, upon refusal of anyone to pay, to distrain and sell by public outcry, and pay the same to the church-wardens, retaining 12d. per £. for levying. Any justice neglecting to issue said warrant shall forfeit £5; and the church wardens shall undertake the said office and keep good account of the monies or goods levied; and they shall as often as required give a true account to the justices and vestrymen of their receipts and disbursements, or forfeit £5 for every refusal.

V. The church wardens shall pay unto the ministers their maintenance by four equal and quarterly payments, under penalty of the forfeiture of £5 for each default. Half the forfeit shall be for the use of the poor and the other half to the prosecutor.

VI. Always provided that the minister that shall be settled as aforesaid shall be called to officiate by the vestrymen and church wardens of the parish.* All former agreements made with any minister shall continue in their full force.

This law lay dormant till the arrival of Governor Cornbury, when it was revived and continued in force till the revolutionary war. It was repealed April 20, 1784. By this Act also £100 yearly was allowed for one minister in New York City; £40 for one in Richmond County; and £50 each for two in Westchester County.†

1694, February 17. "Nehemiah Smith and William Creed were chosen vestrymen for Jamaica to meet with the vestrymen from the other towns, with full power with the rest to choose two church wardens, and to act

*In 1705 it was added that: "On the death of the incumbent, the Vestry shall call and present a good and sufficient Protestant minister within one year after the avoidance of such place."

†Governor Fletcher says (October 9, 1693): "I got the Assembly to settle a fund for the ministry, which could never be obtained before, they being a mixed people and of different persuasions in religion."

as the Act of Assembly directs, and to meet on Tuesday next."—*Records*, II, 523.

1694, January 1. It appears that the town had abandoned the compulsory tax, and that subscription papers had been passed around the town to see what each would voluntarily contribute to the minister's support; and four persons were appointed to gather the sums thus promised and pay them to the minister quarterly.

1694, January 1. "At a town meeting in Jamaica, in order to the building a meeting-house, five persons were appointed to divide the town into five squadrons, and see timber, stones and lime, all gotten and fitted proportionably for said work."

There seems to have been a disagreement as well to the site as to the propriety of building; for at a town meeting (July 15, 1697) "it was fairly agreed by lot (that is by vote) that the meeting-house shall be betwixt the sessions-house and the causeway west of it; and (Oct. 2.) the west end of the town does condescend that the meeting-house be set up by or at the most convenient place near the pound, on condition that the east end people procure as good a bell as Flatbush meeting-house bell is."

1698, January 5. "At a town meeting it was concluded by vote that there shall be a church* erected in this town, to begin this next spring, in March or sooner, and so follow the work with all care and diligence till it be finished." September 13, "at a town meeting nine persons, or the major part of them, were deputed to carry on the work of a church or meeting-house, and to see the same truly carried out and ended." "Two persons were appointed to treat with the Governor about settling Mr. Hobart amongst us in the work of the ministry."

1699, January 4. "At a town meeting it was agreed by vote that John Oakey, Richard Oldfield, Theodorus Polhemus, and Daniel Smith, Sr., shall forthwith take all dili-

* This is the first time the word "church" occurs in the town records, and is significant.

gent care in going about amongst their neighborhoods to see what money can be raised by a free-will offering for the building of the church in the town of Jamaica, and to make return to the town of what sum can be raised."

Their report is not recorded; but Col. Morris writes that one party of the dissenters resolved to build a church, and got subscriptions and materials enough to build it about three feet from the ground; but finding themselves unable to perfect it without the assistance of the rest, which could not be got by persuasion, they resolved to attempt getting an Act of Assembly in their favor; and the church building Act was passed May 16, 1699,* which is substantially as follows:

"WHEREAS, several towns in this Province are at a great loss for want of public buildings for the worship and service of God, the General Assembly enact that the trustees of each town, or such other persons as shall be elected by the major part of the freeholders, shall be hereby empowered annually to make a yearly rate for the erecting of a public edifice or church where it is wanting; or for any other public buildings, town-houses, and gaols, for the public service of the town; which rates shall be laid on every freeholder, inhabitant, and sojourner, in the same manner as other public rates are, for defraying public charges in each county. The assessors and collectors shall execute their duties accordingly; and, if any person refuse to pay his proportion so assessed, the collector shall levy the same by distraint on his goods and chattels by a warrant from the Justice of the Peace."

By the aid of this law the house of worship was soon completed. The trustees seem to have been Daniel Whitehead, Esq., Joseph Smith, Esq., Nicholas Everett, Esq., Edward Burroughs, and Jonas Wood. Some persons refused paying their assessments, and the matter was referred to John Coe, judge, and Samuel Edsall and Content Titus justices; and this is their award:

*"On the passage of the Church Building Act, they laid aside the prosecution of building according to the town vote, and took hold of said Act, by virtue of which the church was built and distress made on Churchmen, Quakers and Baptists, people of the Dutch congregation, etc., promiscuously for payment of the rates toward the same. The other dissenters who were forced to comply were very much dissatisfied at this procedure of their brethren, and many of them appeared in the interest of the church, thinking no way so effectual to defeat their adversaries; and this was the beginning of the Church of England in Jamaica."—*Doc. His.*, III, 244.

"WHEREAS, there have been several differences had, moven, and depending within the town of Jamaica, concerning the building a meeting-house or church within said town; and also the accounts, demands and charges thereunto appertaining, which, with all controversies anyway relating thereto, being, this 15th of April, 1701, mutually referred to us by the parties on behalf of themselves and others concerned; we, hearing both parties, do give our award as follows:

"That William Creed and Robert Reade, and all those at the west of Jamaica, that is, the Dutchmen, viz.: Frederick Hendricksen, John Oakey, Hendrick Lott, Theodorus Polhemus, and Eldert Lucas, who have not perfectly and wholly paid their rates assessed for building the church or meeting-house, shall pay their parts unpaid within two weeks, and acquit each other of all former controversies; and we desire that they may amicably agree and live in love together."—*Town Records*, II, 360.

"Know all men by these presents, that we, Daniel Whitehead, Joseph Smith, Edward Burroughs, and Jonas Wood, Esquires, have received, this 28th of April, 1701, of William Creed, Robert Reade, and of all the Dutchmen living westward of the town of Jamaica, full satisfaction and payment for building of the church lately built in said town. Therefore we discharge and acquit them and their heirs forever, according to the award."

1700, November 25. "Agreed by vote that the town is willing to continue Mr. John Hubbard, who has been here some considerable time, and it is the unanimous mind of the town to have him ordained according to the Presbyterian way; and that every man shall pay toward the ordination as much as he shall see cause to pay."—*Town Records*, II, 454.*

*1702, January, 13. Church wardens and vestrymen are chosen, the majority being dissenters, who, in February, called Mr. Hubbard who (it is said) declared it a sin to say the Lord's Prayer; but he never did officiate.—*Doc. His.*, III, 230, 277.

ANTIQUITIES

OF THE

PARISH CHURCH,

JAMAICA, L. I.

THE Society for Propagating the Gospel in Foreign Parts was incorporated June 16, 1701.* They appointed the Rev. Patrick Gordon their missionary to Jamaica. Here follow some notices of this worthy young divine:

Rev. Geo. Keith writes: "I arrived at Boston, June 11, 1702, with Rev. Patrick Gordon, who died about two weeks after, at Jamaica, of a violent fever then frequent at New York, where he first had it, as is thought."

The report of the Venerable Society, 1704, says: "Granted to Patrick Gordon, Rector of Queens County, £50 per annum, since deceased."

*Rufus King, in speaking of the good effected by this Society, said: "It is the brightest light shining in the candlestick of the Reformation. It has done more, and is doing more, for the cause of Christ than all Christendom united."—*Bolton.*

The memorial of the clergy says: "In 1702, came from England the Rev. Patrick Gordon to the church at Jamaica, who, before he could be inducted, was snatched away by death from those people, to their unspeakable loss, which, by a petition signed by upwards of fifty inhabitants, to his Excellency, Lord Cornbury, they did sufficiently express, and pray his lordship to give such directions to the Rev. Mr. Vesey, that they might have constant lectures amongst them until that loss shall be made up to them by Her Majesty, which would tend to the advancement of true religion, and the best of churches, and the reconciling their unhappy differences; the which Mr. Vesey willingly and faithfully performed till 1704, when the Rev. Mr. Urquhart was established and inducted in said church by Lord Cornbury, the governor."—*Doc. His.*, III, 227.

A letter from New York (July 27, 1702) to Lord Cornbury says: "Our Mr. Gordon sent over by the Bishop of London to be minister of Jamaica, in Queens County, is dead, and will be buried to-morrow. Mr. Vesey is pretty well recovered, and goes over to bury him."

Mr. Gordon was laid under the communion table in the stone church. When the building was taken down in 1813, the ground underneath was thoroughly dug over, especially in front of the pulpit, and the remains of those who had been buried there were carefully gathered up, reverently placed in a box, and borne in procession, headed by Jeffrey Smith, the sexton, to the village cemetery where they were re-interred. No stone marks the spot.

Lewis Morris, Esq., writes to Bishop Beveridge: "Mr. Gordon's abilities, sobriety, and prudence, which gained him the good opinion of everybody acquainted with him, both of the church and among dissenters, gave me great hopes I should be able to transmit your Reverence an account of the great progress he had made in his mission; but God, who disposes all things wisely and best, was pleased to take him away just as he was entering upon his charge. He went from New York with design to preach in his parish, (at the invitation of some of the best men in it), took sick the day before he designed to preach, and so continued till his death, which was in about eight days after."—*Hawks' MS. Letters*, I, 45.

Rev. Mr. Talbot writes: "Mr. Gordon, Rector of Queens County, to the grief of all good men, is removed by death."

Administration on the estate of Rev. Patrick Gordon, late chaplain of the royal navy, in the Province of New York,

was granted (December 5, 1702) to Lewis Morris, Esq. The inventory (including bills and drafts) amounted to £375, 12s, 4d. A long list of his books by their titles is filed in the Surrogate's office, New York.—*Liber*, VII, 52, 156.

Administration was also granted by the Archbishop of Canterbury to James Gordon, his natural brother.

The following are some of his personal effects:

	£	s.	d.
A silver watch and seal...	10		
Tin tobacco box.....			9
Cloth colored cloak.....	2		
Four old razors.....		3	
Rewfarino gown and cassock, old	2	10	
Black coat.....	3	10	
Two pair colored gloves..			5
3 doz. and 8 pair of bands.	2	4	
12 pair of cheat sleeves...		7	
2 perukes.....	1	6	
1 hat.	1	4	
2 old perukes...			10
Cane with a prospect glass in it	1	10	
2 pair of new breeches and an old waist-coat.....	2	10	
Fine silk morning-gown with cape..... ...	5	10	

Also saddle, bridle, boots and spurs, two tea-pots, some pewter dishes, a half-dozen wooden trenchers, two dozen and eight napkins, a dozen white handkerchiefs, two flannel shirts, three hats, three knit night-caps, twenty fine shirts, seven pair of sham sleeves, etc., etc.

Lord Cornbury, a cousin of Queen Anne, became Governor of New York, May 3, 1702. The following among other instructions were given him:

60.—"You shall take care that God be duly and devoutly served throughout your government; that the Book of Common Prayer be read each Sunday and Holiday; and, that the sacraments be administered according to the rites of the Church of England; that the churches be orderly and well kept, and more built as the Colony improves.

Besides the maintenance to each minister of an Orthodox church a house shall be built for him at the common charge, and land assigned for a glebe and the exercise of his industry.

61.—You shall prefer no minister to a benefice, without he has a certificate from the Bishop of London of his being conformable to the doctrine and discipline of the Church of England, and of a good life and conversation.

62.—You shall give order that every Orthodox minister be one of the Vestry, and that there be no meeting without him except he be sick or omit to come.

63.—You shall inquire if there be any minister who preaches and administers the Sacrament in any Orthodox church or chapel without being in due orders; and you are to give account thereof to the Bishop of London."

MAXIMS OF ENGLISH LAW.

"All meeting-houses raised by public tax become vested in the ministry established by law, and so of all lands and glebes set aside by public town meetings. Every church of common right is entitled to a house and glebe; and they belong to the Rector, *ex-officio*."

The former Governors mostly had encouraged equality among the sects; but Cornbury strove to introduce the English Statutes of Uniformity, in obedience to the instructions he had received (Dec. 5, 1702) from Queen Anne.

1702, October 20. On account of the sickness in New York (supposed to be the yellow fever brought from St. Thomas) by which five hundred died in ten weeks, the General Assembly adjourned to Jamaica till November 14. Lord Cornbury is said to have occupied the Presbyterian parsonage. Four horse-carts and sixteen wagons were hired to transport his effects from Brooklyn ferry to Jamaica, and horses for the trumpeter and Antony Waters.

1702–3, February 25. Governor Cornbury summons Nehemiah Smith and William Glean, church wardens, and Hope Carpenter, Nathaniel Denton, Thomas Smith, William Bloodgood, Thomas Willett, David Wright, John Coe, Content Titus, Joseph Sackett, and John Berrien, vestrymen of Jamaica parish, to appear before him, in council, March 1. —*Doc. His.* III, 201.

Rev. John Bartow writes: "After a voyage of eleven weeks we arrived at New York, (Sept. 29, 1702), where we found a very mournful town; nearly twenty persons dying daily for some months. I went to Westchester and preached there, or at New York for Mr. Vesey, every Sunday, and once on a Fast-day, till Lord Cornbury returned from Albany, in October, when I went to Jamaica to wait on his Lordship, to deliver my credentials, and receive his commands. After winter was over, I preached all the summer, twice every Sunday, sometimes at Westchester and sometimes at Jamaica, at my own charge; nor have I had any board given me since I came.

I once met with great disturbance at Jamaica. Mr. Hubbard, their Presbyterian minister, having been for some time at Boston (on a visit), returned to Jamaica the Saturday night as I came to it, and sent to me at my lodging (I being then in company with our Chief Justice, Mr. Mompesson,* and Mr. Carter, Her Majesty's Comptroller), to know if I intended to preach on the morrow. I sent him answer I did intend it. The next morning (July 25, 1703), the bell rang as usual, but before the last time ringing Mr. Hubbard was got into the church and had begun his service, of which notice was given me, whereupon I went into the church and walked straightway to the pew, expecting Mr. Hubbard would desist, being he knew I had orders from the Governor to officiate there; but he persisted, and I forbore to make any interruption. In the afternoon I prevented him beginning the service of the Church of England before he came, who was so surprised whenafter he came to the church door and saw me performing divine service, that he suddenly started back and went aside to an orchard hard by, and sent in some to give the word that Mr. Hubbard would preach under a tree. Then I perceived a whispering through the church and an uneasiness of many people; some going out, some seemed amazed, not yet determined to go or stay. In the mean time some that were gone out returned again for their seats; and then we had a shameful disturbance; hauling and tugging of seats; shoving one the other off; carrying them out and returning again for more; so that I was fain to leave off till the disturbance was over, and a separation made; by which time I had lost about half of the congregation, the rest remaining devout and attentive the whole time of service. After which we locked the church door and committed the key into the hands of the Sheriff. We were no sooner got into an adjoining house but some persons came to demand the key of their meeting-house; which, being denied, they went and broke the glass window, and put a boy in to open the door, and so put in their seats, and took away the pew cushion, saying they would keep that however for their own minister. The scolding and wrangling that ensued are by me ineffable.

The next time I saw my Lord Cornbury, he thanked me and said he would do the church and me justice. Accordingly he summoned Mr. Hubbard and the head of the faction before him, and forbade him ever more to preach in that church, for in regard it was built by a public tax it did appertain to the established church, which it has quietly remained ever since, and now in possession of our reverend brother, Mr. Urquhart. He also threatened them all with the penalty of the statute for disturbing divine service; but, upon their submission and promise of future quietness and peace, he pardoned the offence."—*Doc. His.*, III, 211.

1703, July 27. "The Governor having received two let-

*Roger Mompesson, esteemed the best lawyer in North America, died in 1715, much lamented.

ters, giving an account of a riot in the church of Jamaica, Sunday, July 25, orders the Attorney General to inquire into it and prosecute the persons."—*Doc. His.*, III, 202.

1704, April 15. The Rev. James Honeyman writes: "Governor Cornbury granted me admission to the ministerial function in this place (Jamaica), where I now am, and where I hope by the blessing of God to be an instrument of being of considerable service to the church; frequent opportunities of opposing the enemies of our religion and bringing them over to christianity offering themselves. We have a church in this town; but, so far is it from being ornamental that we have not those necessaries that are requisite to the daily discharge of our office, namely, neither bible nor prayer book, no cloths, neither for pulpit nor altar. To this parish belong two other towns, viz., Newtown and Flushing, famous for being stocked with Quakers, whither I intend to go, upon their meeting-days, on purpose to preach lectures against their errors." —*Doc. His.*, III, 204.

Col. Morris writes (1704): "Mr. Honeyman, a missionary for Jamaica, is settled in his employ and I believe will do much good if not hindered by one Hubbard, a dissenting minister, licensed by my Lord Cornbury. Mr. Honeyman thinks it will be very prejudicial to the service he is engaged in. I have supplied him with £30, for which he has drawn bills on the Society's treasurer. We want a supply of missionaries, not young but pious, whose gravity as well as argument should persuade. This is a country in which a very nice conduct is necessary, and requires men of years and experience to manage."—*Hawks's MSS.*, I, 27.

1704, July 19. Governor Cornbury orders Thomas Carddale, Sheriff of Queens County, to pay Rev. James Honeyman out of the monies collected for the maintenance of the minister, proportionably for the time he has been at Jamaica, according to the allowance made by Act of Assembly.*—*N. Y. MSS.*, XLIX, 145.

WM. URQUHART, Rector, 1704 to 1709.

Mr. Urquhart left Portsmouth in the beginning of April, 1704, in the Faulkland (man-of-war), Captain Evans, who, on the voyage, captured two armed French vessels laden with cargoes of cocoa, indigo and sugar, for Martinico. When the Faulkland came within thirty leagues east of

* In 1704, Mr. Honeyman was appointed to Newport, R. I., where he died July 2, 1750.

Sandy Hook, she met the outward bound Virginia fleet of merchant vessels, and so put back for England as an escort, the ocean being then infested with French and Spanish privateers; but Mr. Urquhart had the good fortune to be put on board the sloop of Mr. Daniel Dunskum from Barbadoes, and so got a passage to New York, where he arrived by the 16th of June.—*Boston News Letter, No.* 10.

1704, July 4. Lord Cornbury orders Rev. John Hubbard, Presbyterian minister, to give up to the sheriff the house and lands (whereon he now dwells), which belong to the Church of Jamaica.* He also orders the sheriff to deliver the possession of the premises so received from Mr. Hubbard to the Rev. Wm. Urquhart, the newly arrived rector. He further requires the church-wardens and the sheriff, Thomas Cardale, to sell the corn collected by way of tax for the maintenance of the minister of Jamaica, and retain the money till further orders.—*Doc. His.*, III, 205.

REV. MR. URQUHART TO REV. MR. STUBBS.

NEW YORK, July 4, 1704.

REV. SIR:—I have a grateful resentment of your obligations to me while in England. I mind you laid your command upon me to write and give you an account of anything that had relation to the church. Yet, there is one thing I find is very much expected and I believe would conduce very much to the good of the church, that is, to send over a bishop; for there are many young men, who are educated at Cambridge, in New England, who would receive orders gladly and enter in communion with the Church of England; and the dissenters would follow them very readily, being their education was the same; yet, rather than venture so long a voyage, they continue in schism, and while the people see them who have as liberal education as the place affords continue steadfast to that principle, any other who comes can expect to make but very few converts.

I delivered the print account of what the Society had done to my Lord Cornbury, who is a very worthy nobleman and a great promoter of the church's interest here.

Mr. Honeyman was at Jamaica when I came here, supplying the cure by a license from my Lord Cornbury during his Lordship's pleasure. I

*On the arrival of Mr. Urquhart, a representation was made to Lord Cornbury that the church and house being built by Public Act could belong to none but the Church of England. My Lord upon this gives his warrant to dispossess the dissenters.—*Doc. His.* III.

have got my induction, and (through God's assistance) design o be at that place within a day or two. My Lord Cornbury designs to provide for Mr. Honeyman elsewhere, seeing the people of Jamaica are so prepossessed against him that very many of the best churchmen will not hear him. Learned men and men of exemplary conversation are wanting through all these places.

I beg the favor of a line with your good advice how to carry myself among so bigoted a people. I hope you will not be unmindful of me in your prayers."

INDUCTION.

The English Parliament prescribed certain formalities to candidates for Holy Orders in order to preserve the usages and orthodoxy of the established church in their integrity. To illustrate the course necessary to be pursued, in order to become qualified for admission to the ministerial office, we propose to give the substance of the documents used in the case of the Rev. Wm. Urquhart, the third minister in the parish of Jamaica.*

CERTIFICATE OF CONFORMITY.

HENRY, by Divine permission, Lord Bishop of London: To all whom these presents shall come, or may concern, health in our Lord God Everlasting. WHEREAS, by Act of Parliament, it it is provided that every person, at his admission to be incumbent in any ecclesiastical promotion or dignity in the Church of England, shall subscribe and declare before his Ordinary, as is in the Act contained; now, know ye that Wm. Urquhart, clergyman, did personally appear before us to be admitted to the ministerial function in Jamaica. in Long Island, in America, and subscribed as followeth:

{ L. S. }

"I, Wm. Urquhart, clergyman, do declare that I will conform to the Liturgy of the Church of England as it is now by law established."

In witness whereof, we have caused our seal manual to be affixed to these presents. Given the 12th day of February, in the year of our Lord, 1703, and in the 29th year of our translation.

H., LONDON.

*Several ecclesiastical documents (some in Latin) have been kindly copied for me by John J. Latting, Esq., of New York, from old records in the Surrogate's office.

THE BISHOP'S LICENSE.

HENRY, by Divine permission, Lord Bishop of London: To our beloved in Christ, Wm. Urquhart, clergyman, grace, mercy and peace. To you in whose fidelity, integrity of manners, knowledge of letters, sound doctrine and diligence, we have the utmost confidence, we grant by these presents, during our good pleasure, license and authority to perform the ministerial function at Jamaica, in Long Island in America, in common prayers and other ecclesiastical services pertaining to the ministerial office, according to the form prescribed in the Book of Common Prayers, provided and set forth in that behalf by the authority of the Parliament of this renowned kingdom of England, and according to the canons and constitutions in that behalf lawfully established and published, and not in any other manner; you having first taken the oaths (1) of the King's Supremacy according to the force, form and intent thereof and (2) of canonical obedience to us and our successors, in all things lawful; you having also subscribed those three articles of the thirty-sixth chapter of the Book of the Constitutions promulgated by Royal authority, Anno Domini, 1604.

{ L. S. }

In testimony whereof, we have caused our seal (which we mostly use in like cases) to be set to these presents. Given the 12th day of February, Anno Domini, 1703, and in the twenty-ninth year of our translation.

H., LONDON.

CERTIFICATE OF INDUCTION.

By virtue of the within written, in presence of Col. Thomas Willett and Edward Burroughs, two justices of the peace, the Rev. Wm. Vesey hath collated and inducted the Rev. Wm. Urquhart, clergyman, into the parochial church of Jamaica, after the usual form and custom, and into all the rights and appurtenances of the same, on the 27th day of July, Anno Domini, 1704.

In testimony whereof, we have signed these presents.

THOMAS WILLETT,
ED. BURROUGHS.

WILL. VESEY, *Rector of New York.*

"1704, August 24. Governor Cornbury requires the justices and vestrymen to lay a tax on the inhabitants of Queens County for raising the maintenance for the minister

of Jamaica, for this present year, and lay and collect it according to the Act of Assembly (September 22, 1693) for settling a minister, etc."—*Doc. His.*, III, 207.

"1704, August 28. The Governor requires the justices of the peace, vestrymen and church-wardens to pay the money made of the corn to the Rev. Wm. Urquhart."*—*Doc. His.*, III, 207.

The Venerable Society granted to Mr. Urquhart (who was maintained by the subscriptions of the Yorkshire clergy) at Jamaica, £50 per year, and £15 for books for the use of his mission.

DESCRIPTION OF THE PARISH CHURCH, JAMAICA.

"1704. At Jamaica there is a tolerably good church, built of stone, a parsonage house, an orchard and two hundred acres of land belonging to it; and £60 per annum, settled by Act of Assembly, for maintenance of the minister, who is Mr. Wm. Urquhart, lately arrived. There is in the church a common prayer book and a cushion, but no vestments, nor vessels for the communion table. The church-wardens and vestry are chosen by a majority of the parish, who are chiefly (dissenters); and the church-wardens when chosen would never qualify themselves according to law, and refuse soon to provide bread and wine for the Holy Sacrament at which there are now about twenty communicants, in a great measure brought over to an entire conformity by the Rev. Edmond Mott. There are in this parish near 2,000 souls.

At Newtown, in the same parish, is a church or chapel and a house for a minister. The inhabitants are desirous to have a minister to themselves settled there, and are willing to contribute largely to support him.

Flushing is another town in the same county. Most of the inhabitants thereof are Quakers, who rove through the country from one village to another, talk blasphemy, corrupt the youth, and do much mischief.

At Hempstead is a church built of timber, and a maintenance of £60 per annum for a minister, settled by Act of Assembly."—*Hawks's MSS.*, I, 42.†

*Five months after the induction of Mr. Urquhart he was ordered with Mr. Vesey to do the like office for the Rev. John Thomas, at Hempstead, as appears by the following

CERTIFICATE:

We, whose names are subscribed, by virtue of the aforesaid instrument (the Governor's mandate), have inducted the Rev. Mr. Thomas into the real, actual, and corporal possession of the rectory or church of Hempstead, this 27th day of December, Anno Domini 1704.

WM. VESEY, } *Ministers.*
WM. URQUHART, }

THOMAS JONES, } *Wardens.*
THOS. GILDERSLEEVE, }

†I have to thank Bishop Perry for the loan of these MSS.

ANOTHER DESCRIPTION.

"1704, October 5. In Jamaica is a church of stone built in the street. It has a high spire with a bell, but is not furnished with pulpit, pews or utensils. In Newtown is a church built and lately repaired by a tax levied on the inhabitants. It was formerly possessed by a dissenting minister, but, he being gone, it is in the possession of Mr. Urquhart by the Governor's favor. Flushing has no church, being chiefly inhabited by Quakers. Mr. Urquhart resides at Jamaica, it being the parochial church, and there preaches and reads Divine service twice on the Sundays, for two Lord's days successively, and on the third Sunday preaches and prays twice at Newtown; and at Flushing once a month on the week days; and, by the blessing of God, the congregations in the respective towns daily increase.

In Hempstead there is a church, a house and lands for the minister. The people are generally well affected to the Church of England, and long for the arrival of Rev. Mr. Thomas.

In Oyster Bay there is no church, but a considerable number of people desirous of a minister."—*Doc. His.*, III, 114.

CHURCH WARDENS FINED.

1705, March 31. "The church-wardens and vestry of Jamaica, being summoned to appear before the council, Robert Coe, one of the church-wardens, and John Talman, Henry Wright, Samuel Carpenter, Samuel Higbie, Antony Waters, John Everett, John Coe, Jona. Hazard, and Daniel Lawrence, being nine of the vestry, appearing and offering nothing in justification of their refusing to raise a tax for the maintenance of the minister:

It is ordered that the penalties in the Act of September 22, 1693, be levied on each of said wardens and vestrymen that have so refused to do their duty."—*Doc. His.*, III, 208.

SCHOOLS LICENSED.

1705, April 18. Lord Cornbury licenses Henry Lindley to keep school in Jamaica, and instruct all children that he shall be intrusted with in the English and Latin tongues, and also in the art of writing and arithmetic.

1705, December 7. Thomas Huddleston is licensed to teach the English language, writing and arithmetic, in Jamaica.

MR. URQUHART'S DIFFICULTIES.

The Rev. John Talbot writes (October 20, 1705): "Mr. Urquhart is well chosen for the people of Jamaica; and, indeed, I think none fitter than the *Scotch Episcopal* to deal with whigs and fanatics of all sorts. Had not Hubbard been allowed to preach in Jamaica, Urquhart would have brought the people all to the church almost by this time; but now

they resort most to a barn that is hard by, and will not pay Mr. Urquhart what is allowed him by law, though my Lord Cornbury has given his orders for it."

1705, November 9. Mr. Heathcote writes: "Mr. Urquhart, minister of Jamaica, has the most difficult task of any missionary in this government; for, although he has not only the character of a good man, but of being extraordinary industrious in the discharge of his duty, yet, he having a Presbyterian meeting-house on the one hand and the Quakers on the other, and very little assistance in his parish except from those who have no interest with the people, that his work can't but go on very heavily; but Mr. Thomas of Hempstead, having better assistance, the leading men in his parish not being disgusted are helpful in the work; and having no other sectaries to oppose him by their meetings, but the Quakers, makes very considerable progress."*—*Doc. His.*, III, 118.

STATE OF RELIGION IN QUEENS COUNTY.

Messrs. Urquhart and Thomas write (July 4, 1705): "The inhabitants of Queens County are generally Independents, and what are not so are either Quakers or of no professed religion at all; the generality averse to the discipline of our Holy Mother the Church of England, and enraged to see her ministry established among them. The ancient settlers have transported themselves from New England, and do still keep a close correspondence, and are buoyed up by schismatical instructions thence, which occasion all the disturbance and opposition we meet with in both our parishes. They have hitherto been used to a dissenting ministry, and they still support one at Jamaica who has a most pestilential influence over our people, who from their cradles were disaffected to conformity; yet we bless God we have not been altogether unsuccessful, having brought over some of the most rigid of them into a close communion, and hope through God's assistance to have a more plentiful harvest among them. Their prejudice of education is our misfortune; our church their bugbear, Lord Cornbury is a true, nursing father to our infancy here; his countenance and protection never wanting to us;

*Caleb Heathcote and Lewis Morris were members of the Venerable Society. Though not residents of Queens County they befriended the church of Jamaica, and advised more moderate and conciliatory methods than suited Messrs. Cornbury, Cardale and Clowes, as appears by their letters in the Doc. His., III, pp. 233, 234, 243 to 249. We have met with this further notice of these worthy men:

February 26, 1703. "Colonel Morris's lady is a pious good woman. His family is a little church. He useth the Common Prayer in his family daily; and on Sunday the neighbors come to his house as to a church."

"Died February 28, 1721, Hon. Caleb Heathcote, Esq., surveyor general of His Majesty's customs, Judge of the Court of Admiralty, and one of His Majesty's council. On the day of his death he went about doing good in procuring a charitable subscription."

In 1718 his daughter and two negro slaves were baptized by Mr. Poyer at Jamaica, and in 1722 his widow, Madame Heathcote, was residing in Jamaica.

nd, next to heaven, we may attribute the success of our endeavors to the favorable influence of his government.

It is very expensive living here, and what we have from this country could never afford us half sustenance in the condition we now are, much less if we had families, without the support of the Venerable Society, which is the chief thing we depend on."—*Doc. His.*, III, 209.

MARRIAGE.

Mr. Urquhart, while in Jamaica, became the third husband of Mary, daughter of Daniel Whitehead and successively widow of John Taylor and Thomas Burroughs. By the use of her money he became one of the patentees for a tract of land thirty-three miles from Elizabethtown, N. J.

WILL.

1709. Mr. Urquhart made his will August 29, and in a day or so after, died. Here follows a copy:

"In the name of God, Amen. I, William Urquhart, clerk, rector of the parish at Jamaica, being extreme sick and weak of body, but of sound and perfect memory (thanks be given to God for the same), considering the certainty of death, but the uncertain hour thereof, do make my last will and testament, in manner and form following: My soul I bequeath into the hands of my gracious God, who gave it me; my body to the earth from whence it came, in sure and certain hope of an eternal and joyful resurrection through Jesus Christ, my only Savionr and Redeemer; and, as for my worldly estate, I give, devise and bequeath the same as followeth:

I. I will that all my just debts be paid and satisfied; for the better performing of which I will that my executrix, hereafter named, shall (if need be), sell so much of my real estate as is necessary for so doing the same.

II. Then I will, devise, and hereby bequeath unto my well beloved wife, Mary Urquhart, all my estate in America, both real and personal, of what nature or kind so ever it be, to have and to hold unto her, the said Mary Urquhart, and to her heirs and assigns forever.

III. And I do hereby appoint and nominate my said well-beloved wife, Mary Urquhart, my sole and whole executrix of this my last will and testament, and desire her that there may be no great pomp or formality used at my funeral; and that none except my wife be put in mourning; that no rings, gloves, or scarfs be given; but, that persons fit to be taken notice of for their service be otherways gratified.

In witness whereof, I have hereunto put my hand and seal, at Jamaica, this 29th day of August, Anno Domini, 1709.

WILLIAM URQUHART. [SEAL]

Signed, sealed and published by the above named William Urquhart, as his last will and testament, in presence of Gabriel Luff, Thomas Hicks, Samuel Clowes.

This will was proved September 23, 1709. His body was probably buried beside Rev. Patrick Gordon's in front of the pulpit of the stone church.

On the death of Mr. Urquhart, the Governor recommended the adjacent ministers to serve the cure, alternately, during the vacancy; which they all did willingly at their own expense; and his widow continued to reside in the parsonage.

"The place (1709, October 30) is now supplied every other Sunday, until another curate be sent, by Rev. Mr. Vesey, Mr. John Sharpe, and the missionaries in the Province."—*Doc, His.*, III, 212, 228.

Col. Morris thus writes (1707–8): "Mr. Urquhart is a man in the good estimation of all. There is an abundance of dissenters in his parish, especially Quakers (at Flushing), so that he can't make those advances which might be expected otherwise; but he does gain some little ground."

The Bishop of London writes (December 16, 1709) to the secretary of the Society: "I suppose you know poor Mr. Urquhart is dead."

MEMORIAL OF EIGHT MISSIONARIES TO THE BISHOP OF LONDON.

November 29, 1709. "Our dear brother, Mr. William Urquhart, minister of Jamaica, being settled amongst the greatest adversaries of the church, was at great pains as well as charges to maintain the title of his church and parsonage, besides repairs; and his natural good inclinations to hospitality, and frequent occasions leading him into extraordinary expenses to support the credit of his character, has left his widow in such incumbrances as truly we can but pity and render her a proper object of your commiseration; and we implore the Venerable Society to remove her difficulties by an allowance of £50 sterling for one year, to commence from his death."—*Doc. His.*, III, 213.

TOWN MEETING IN JAMAICA.

1710, February 6. Present, Jona. and Thomas Whitehead, Robert Reade and Samuel Baylis, Esquires, Justices. Voted by a majority that Justice Jona. Whitehead, Jonas Wood, Anthony Waters, Nathaniel Denton, and John Everett be authorized to take into their hands the parsonage lands, housing and meadow, and to divide the meadow and upland according to every man's right. The home-lot and house to be hired out at their discretion, and the rent to be disposed of to the proper owners proportionably according to every man's rights. Robert Reade, Peter White, Josiah Wiggins, Thomas Whitehead, and Samuel Clowes protest against the above vote as unlawful.

Voted also that Capt. Geo. Woolsey, Nicholas Everett and Benjamin Thurston be authorized and enjoined to demand the key of the stone meeting-house from the person who has it, and to keep said house for the use of the town.

Voted also that all particular surveying* made by any person upon the undivided lands in the town (except such as were chosen by public vote as town surveyors) is and shall be esteemed unlawful."—*Records*, III, 48.

THE RIGHTS OF THE CHURCH DISCUSSED.

SAMUEL CLOWES TO COL. LEWIS MORRIS.

JAMAICA, June 10, 1710.

Honored Sir:—At my return home, on Saturday last, I was informed of your having been at Jamaica, and that, pursuant to some directions you have received from home, you inquired into the nature of the right of the church here; but not having then, as I can perceive, the opportunity of talking with any but the church's professed enemies; that they may have left no bad impressions on you (which, however, I presume is not very easy), before I have completed a larger account and state of the case with which I design shortly to present you, I thought fit to give you some small and succinct account of that matter, which I cannot do better than by sending you the dissenters' memorial presented to my late good Lord Lovelace, and Mr. Urquhart's answer thereto, both which follow in these words:

To His Excellency, Lord John Lovelace, etc: The humble memorial of the inhabitants of Jamaica, in Queens County. May it please your Lordship. The township of Jamaica, in the year 1656, was purchased from the Indian natives by divers of our predecessors and ancestors subjects of the realm of England, Protestants (dissenting in manner of worship from the forms used in the Church of England) who settled and improved the lands here, and called a minister of their own profession to officiate amongst them, who continued so to do during the Dutch government, and afterwards several others successively, until the year of our Lord, 1703.

*This refers to Cardale's seizing the glebe by Lord Cornbury's orders, surveying and dividing it into lots, and leasing them out for the benefit of the church.

In the year 1676 the townsmen set apart divers lands for the better encouragement and support of such a minister.

In the year 1693, the inhabitants purchased a house and other conveniencies for the accommodations of their said ministers, who possessed and enjoyed it accordingly.

About the year 1699, by virtue of an Act of General Assembly for that purpose, the major part of the freeholders of the town built and erected a meeting-house, or public edifice, for the worship and service of God after their way, and peaceably and inoffensively possessed and used the same.

In the year 1703 and 1704, being actually possessed of said house, lands and other conveniencies of the said meeting-house, they were with force and violence, without any trial, proceedings or judgment at law, turned out, dispossessed, and still continue deprived of the same. All which they humbly submit to your Lordship's consideration; humbly praying such relief as your Lordship shall judge consists with equity and justice.

MR. URQUHART'S ANSWER.

JAMAICA, April 4, 1709.

To His Excellency, John Lord Lovelace:

My Lord, in obedience to your Excellency's commands, relating to a memorial preferred to Your Excellency by some of the inhabitants of Jamaica, in Queens County, I humbly offer to Your Excellency that of what sect in religion the first purchasers of the town of Jamaica were I know not, but am certain that the surviving patentees of both their patents were neither Presbyterians nor Independents. In the year 1676 the inhabitants of said town, at a public town meeting, according to their usual method of disposing of their lands, did set apart some land for a parsonage, to continue at the disposal of the town to *a minister*, which, being not expressly mentioned, cannot mean dissenters, much less any particular sect of them; but, I humbly conceive must, by intendment of law, design an Orthodox Minister of the Established Church of the realm of England; and this is favored by many adjudged cases on the Statute of Charitable Uses.

If it be objected that lands cannot be alienated by such town vote, I answer that those lands being given according to the usual method and custom of the country, and most of the people's titles standing upon the same foundation, the avoiding such a grant will tend to the pulling in pieces and destruction of the Province.

On the 29th day of September, 1693, one Mr. Prudden, by deed under his hand and seal, for a certain consideration therein mentioned, disposed of the parsonage house and home-lot (which the town before that time had given to him in fee) to the inhabitants, freeholders, and town of Jamaica to have and to hold as a parsonage forever; which grant, in all legal construction, must, for the reasons above said, be construed in favor of the Established Church.

In the year 1698, by virtue of an Act of General Assembly of this Province, "a church" was built at Jamaica, in the middle of the street or highway. It is so called by them, and a very great many of the principal builders have always declared that they intended it for a Church of England. Besides, the very words of the first Act for settling the Ministry itself, (viz.: "That in each of the respective cities and counties, etc., there shall be called, inducted and established a good, sufficient Protestant minister, etc.") can mean no other; for it was never known that any sect of dissenters ever called the place appointed for their public worship "a church," or that they elected "churchwardens" or "vestrymen," or that their minister ever received "induction," as by that Act is particularly expressed, and which Act is further explained and confirmed by another Act lately made for that purpose.

The memorialists say: "That in the year 1703 they were turned out, etc." To this I say it is true, when there was no orthodox minister, a Presbyterian or Independent minister has had the possession of the church, house and lands, (which was the case at Hempstead; but all was willingly surrendered when demanded by Mr. Thomas); but, that whenever a Church of England minister came, he always took possession of "the church," which was in effect the possession of the whole. And Mr. Hubbard, who had possession of the parsonage house, was not "forceably turned out" as in the memorial is alleged; but, on my Lord Cornbury's orders, he peaceably left it; and they have since erected themselves a meeting-house, in the same town, at their own peculiar charge. Wherefore, I humbly pray Your Excellency, as a good father and patron of the church, will please to discourage these memorialists as the disturbers of her peace.

From Your Excellency's most obedient, humble servant,

WM. URQUHART.

This was presented to His Lordship by myself (S. Clowes), whereupon he ordered a copy of it to be made and sent to Mr. Nathaniel Denton, Thomas Waters and John Everett, the persons who had preferred the memorial, with this letter:

NEW YORK, April 7, 1709.

GENTLEMEN:—Inclosed, I send you a copy of Mr. Urquhart's answer to your memorial, in order to make your objections to it, if any you have; which when I receive I will take care to appoint a time for arguing the matter by both parties.

I remain your humble servant,

LOVELACE.

Accordingly they drew up their objections; but my Lord's increasing illness and the sad consequence prevented their being presented to him. I endeavored in vain very much to procure a copy from the dissenters; but at last Mr. Cockeril obliged me with the original, which, not being yet answered, I can hardly think it proper or necessary to trouble you

with the perusal of them at this time; these lines being intended only to give you a small insight into the matter, that you may not want somewhat if you shall think fit immediately to represent anything of the business to the Society.

The Lieutenant Governor, on the death of Mr. Urquhart, put the things belonging to the church in my custody, for which reason and my strong inclinations to be serviceable to the best of churches, I am not a little solicitous about this affair which, though it is a great detriment to my secular affairs among the dissenters, my inveterate neighbors, yet I assure myself will not extenuate my reputation with those that are true lovers of the church, amongst which I believe I may place you in a high degree.

I remain, Honored Sir, your most humble servant,

SAMUEL CLOWES.*

P. S. I should gladly receive a line of the arrival of this.

S. C.

THOMAS POYER,

Rector of the Parish of Jamaica, 1710 to 1732, was born in Wales, (a grandson of Col. Poyer, the heroic defender of Pembroke Castle, in Cromwell's time), and a student of Brazen Nose College, Oxford. On Sunday, June 9, 1706, he was admitted deacon by William Lloyd, bishop of Worcester, in the parish church of Hartlebury, to serve in the church at Burton in Pembrokshire. On Sunday, September 21, 1706, he was ordained priest by George Bull, bishop of St. Davids, in the chapel of the Virgin Mary, in Brecknock. February 21, 1709, he was chaplain of the Antelope, at Port Mahon, where he had occasion to borrow £7; and September 27, he entered the service of the Society for propagating the Gospel in foreign parts. December 16, he was appointed to perform, at £50 per year, all the offices of his sacred function at Jamaica, L. I.; and, on December 23, Henry, bishop of London, signed his license and a certificate of his subscription of conformity, and on the 30th he embarked;

*Died August 27, 1760, at Jamaica, after a few days illness, Samuel Clowes, Esq., in his 87th year. He was many years a noted lawyer and land surveyor, and well skilled in mathematics, in which he was instructed by the famous Dr. Flamstead. He left a numerous posterity and an unblemished character.—*N. Y. Mercury.*

but the fleet was detained till April 10. He was tossed about from one expensive harbor to another, and his wife was twice visited with fits of sickness on board, and he was obliged twice to bring her ashore for the help of a doctor (not a little trouble and charge) and was forced to pay £20 for passage, and twice laying in of sea-stores. He had an uneasy passage of nearly thirteen weeks—great tempests, so that he expected to be swallowed up by the merciless waves—and on July 7 the ship and part of her lading was cast away and lost on the shores of Long Island, one hundred miles from his parish. On the week following he set out for Jamaica, where, to his surprise, he found that his predecessor's widow had not dealt kindly by him; for on the day that he was expected in town she delivered up the parsonage-house to the dissenters.

After his induction into the church (July 18, 1710) by Rev. John Sharpe, chaplain of Her Majesty's forces in New York, Mr. Poyer made complaint to a Justice of the Peace who repaired to the parsonage but could get no admittance; whereupon he made a second record of forceable detainer on his own view, and issued a warrant to the sheriff to apprehend the offenders; but, he being a strong Independent refused, so the offenders escaped punishment and Mr. Poyer was kept out of the glebe.

It afterwards appeared that widow Urquhart connived at their entry, as she was readmitted as a tenant to them with Benjamin Woolsey an Independent student and approbationer, who had married the widow's daughter by her first husband. Mr. Poyer again in 1712 served the occupant, Rev. George McNish,* with a lease of ejectment, for continuing his claim. His people, on account of his tedious voyage and shipwreck, made him a private contribution of about £18.

Mr. Poyer at his first setting out fell into the hands of Mr. Samuel Clowes, a practicing lawyer and storekeeper,

* At a town meeting (July 25, 1712), it was voted and concluded that Mr. Geo. McNish is our minister, and that we approve and confirm him in the possession of the minister's house, as delivered to him by the trustees. Mr. Samuel Clowes protests against the dismissing of the town meeting.—*Town Records*, III, 485.

being led by his great zeal for the church, and lodged in his house; but soon changed his lodgings, as few of his communion desired to visit him there.—*Doc. His.*, III, 252. He seems afterwards to have lived in a hired house many years; for in 1722 he leased for two years more, at £15 a year, the place of widow Elizabeth Waters which he then occupied on the west side of the road to Flushing.

Soon after his induction Mr. Poyer set about his work. He distributed the books given him for that purpose by the Venerable Society, took down the names of the recipients so as to look after them, and gave private advice as he went from house to house, and taught the fundamentals of religion.

In Jamaica the Dutch had a quarrel among themselves about their minister.* Other dissenters had not got over their vexation at being forced to a tax toward building the public or town meeting-house in 1699, and showed their dissatisfaction with their brethren by appearing in the interest of the Church of England, thinking no way so effectual as that to spite their former adversaries. These, with a few professed churchmen, formed the nucleus of the church in Jamaica. In 1702 over fifty (disaffected) persons signed a petition to Lord Cornbury to have constant lectures among them for the advancement of true religion and the best of churches (the Church of England), and the reconciling of their unhappy differences.

Mr. Poyer preached in turn at Jamaica once a fortnight, at Flushing and Newtown once a month. He writes (May 3, 1711,): "I thank God the Church of England here, under my care, increaseth beyond expectation; for among the Quakers (at Flushing) where Mr. Urquhart in all the time of his mission could never gather a congregation, I have seldom so few as fifty hearers. I have great hopes there

*Mr. Heathcote writes (February 4, 1711): "The church at Jamaica is very much strengthened of late by a violent division which has for some time been raging among the Dutch in some of the neighboring towns concerning their ministers of whom they have two (Freeman and Antonides), and their heats being grown to that degree that there are no hopes of a reconciliation, and many of these people have joined Mr. Poyer's church, so that his auditors and communicants are augmented."—*Doc. His.*, III, 241.

will more come over to our church notwithstanding the many enemies and discouragements I meet withal. Not one penny of my salary due here has been paid me, but given to one Mr. George McNish, an Independent preacher."—*Doc. His.*, III, 222.

In 1714 he reports that the church increases beyond expectation; he has gained over some Independents; the communicants have risen from thirty up to sixty; and, among the Quakers in Flushing (where Mr. Urquhart did not think it worth while to go) he seldom has so few as fifty and often more than one hundred hearers.

SALARY.

The minister's rate from the parish was £60, this country money, per year, equal to £39 sterling. The Vestry, being chosen by the freeholders, was a civil rather than religious body and were usually dissenters, who refused to pay Mr. Poyer except as he sued and recovered from time to time. In 1710, October 27, by Mr. Clowes as attorney, he sued for a quarter's salary, but was cast with costs of suit.* In 1714 he had not yet received a penny. The Vestry met to lay the Poor and Minister's tax and would not admit him among them. As Judge and Jury (he feared) were not favorable to the church, he thought suits not advisable, and wrote for directions to the Venerable Society, who (1715) ordered him to proceed in a suit at law for his salary, at their charge, and made him a present of £30 so that he might bear up under his difficulties. In 1716 he sued and recovered £16.11 from the church-wardens. In 1719, February 25, the Justices fined and turned out of office John Everett and

*At a special Court held at Jamaica (October 27, 1710); present, John Coe, Judge; Samuel Baylis and Richard Oldfield, Justices; Mr. Thomas Poyer per Mr. Clowes complains that the church-wardens, Samuel Coe and Daniel Smith, refuse to pay him one quarter's salary.

The church-wardens say: 1. We had no money. 2. We had no order from the Justices and Vestry, according to Act of Assembly, to pay any. 3. We thought Mr. Thomas Poyer not qualified, according to Act of Assembly, as minister of Jamaica to demand said salary.

The Court consider of the complaint, and find for the defendants with costs of suit.—*Doc. His.*, III, 219.

Thomas Hazard, the church-wardens, for refusing to pay the money in their hands to Mr. Poyer, and put Samuel Clowes and Thomas Willett in their room.—*Doc. His.*, III, 299. In 1716 he got a verdict in the Supreme Court before Judge Lewis Morris against the Rev. Mr. McNish for part of his salary; and he expected no further trouble about the rest of it, but the church-wardens, being obstinate Independents, put him to as much or more trouble in suing (1721) for the £45 in their hands.

PARISH.

In 1717 Mr. Poyer complains of his large parish. It is fifteen miles long and six and a half broad, and has four hundred and nine families in it, but not above eighty come to church; he has four hundred hearers and sixty communicants; has worn out two gowns and cassocks, and the third very bare, and his family wants are such that he don't know how he shall get another. (The Venerable Society sent him a gown and cassock and £10 in goods or money as he chose.) He says a missionary should be hospitable, which removes the prejudices of some and brings others over to the church. It is a dear place to live in, and things are costly. He lives below the character of a missionary and yet runs in debt.

TESTIMONIAL.

THE MEMBERS OF MR. POYER'S CHURCH TO THE VEN. SOCIETY.

1716, February 6. We can with joy say the church hath increased very considerably, both in its number of hearers and communicants, by the singular care, pain and industry of our present laborious minister, Mr. Poyer, who, notwithstanding the many difficulties he has struggled with, has never been in the least wanting in the due execution of his ministerial function; but, rather on the contrary, has strained himself in traveling through the parish even beyond his strength, and not seldom to the prejudice of his health, which is notorious to all the inhabitants, for almost seven years last past; in all which time he has not received one farthing of his salary allowed him by the laws of this Province; nor any private contributions (that by the nicest search we can find out) except about £18, this country money, which was presented to him by some of his people, at his first arrival here, purely on account of the tediousness of his voyage from England and his having with his family been ship-

wrecked on the Island about one hundred miles from his parish; and, at divers times since, gifts on the whole not amounting to £50.—*Doc. His.*, III, 277.

JOEL BURROUGHS, *Silversmith.*	THOS. HOWELL, *Tailor*	THOS. SMITH,
JOHN CLEMENT,	JONA. MORRELL,	WM. STROUD,
JEREMIAH GARRONGE,	FR. NICOLLS, *Inn Keeper.*	THOS. WIGGINS,
JOS. & WM. HALLETT,	RICHARD POWER,	JONA. WHITEHEAD,
JAMES HAZARD,	THOMAS RATTOON,	T. WILLETT, SR. & JR.
		THOS. WOOLSEY.

SERVICES.

"I give frequent lectures on week-days; many live twelve miles distant, and I must keep two horses which is expensive and troublesome; and this wears out more clothes in one year than would last three or four, if I did not have to ride. In Newtown and Flushing there is no convenience of private houses, so I have to use public ones at very great charge, for I usually bring some of my family with me. I have service (1724) every Lord's day and on the days set apart by the church. I have communion four or five times a year or oftener, as I have health, and seldom have over forty communicants at a time. I catechise and expound the catechism to all such as are sent to me, twice a week in the church, and once a fortnight the year round at my house."

ILL TREATMENT.

At first he had to put up with abuses and affronts from his opponents. He says (1718) "they tried to tire me out with their ill usage. I am denied victuals for my money. The miller wouldn't grind my corn, but sent it home and said I might eat it whole as hogs do. They say if the constables offer to collect my salary they will scald 'em, stone 'em, and go to club-law with them, etc."

RIOT.

This threat was soon carried out; for, on December 5, 1718, as the constable, Ri. Combs, went to Daniel Bull's and demanded the rate, he took up an axe and swinging it over Combs's head said he would split his head if he touched

anything there. The constable commanded Jacamiah Denton in the *King's* name to assist him, but he laughed, said he was no constable, and wouldn't obey him. He then went up and down the town and mustered sixteen or seventeen people, with Justices Clement and Whitehead, and on coming before Bull's door saw him with William Carman, Samuel and Henry Ludlum, Robert and Hezekiah Denton, and Ephraim Smith, standing there with great clubs in their hands and stripped to their waistcoats. On the constable saying he had come to distrain, they lifted up their clubs and bid him come if he durst, and gave him scurrilous language. On seeing that Bull had between twenty and thirty persons in his company, the constable walked off and made no distress. The Rev. George McNish bid the people not mind the constable, and even invited them into his house to drink cider. These rioters were subsequently let off with a small fine on promise of future peaceable behavior. Samuel Clowes acted in the absence of the *King's* attorney.

RYE.

Mr. Poyer writes from Jamaica (February 11, 1719): "I have just returned from serving the church at Rye in my turn according to an agreement between the ministers of this Province. The people were so well satisfied with me and my conduct there that they would call no other than myself. I told them I would write home about it the first opportunity, and thought the Society would order me to Rye, on which I find they have resolved to call me. I have no prospect of a temporal advantage by this removal. Jamaica is a much pleasanter place, where I have abundantly better conversation than can be had at Rye. If riches were my aim I have had invitations enough and between £400 and £500 per annum offered me if I would have removed from here into the West Indies; but those arguments have not prevailed with me to leave the church over which I was thought fit to be appointed overseer in so much trouble. It is nothing but the peace of the church that has inclined me to listen to the frequent requests of the

1559683

people of Rye." The Society offered Rev. Henry Barclay the choice of Jamaica or Rye parish.

Rev. C. Bridge, rector of Rye, died May 22, 1719. Mr. Poyer preached there in turn with the other missionaries from 1719 to 1722, and appears to have officiated there steadily in 1720–21; for at a vestry meeting at Rye, February 28, 1721, it was agreed "to pay him the just and full sum of £12.10 for his services done to this parish as a minister, and that he be so continued provided the Society allow it." Mr. Poyer, having buried his wife, April 15, 1719, married his predecessor's widow, Mrs. Elizabeth Bridge.

SUIT FOR PARSONAGE.

In 1724, October 29, Mr. Poyer brought suit against the tenants of the parsonage lands, homestead and outlands, in which he was cast.

We give the minutes of the trial from the Judge's book:

At a Court, by *nisi prius*, held at Jamaica. Present—Lewis Morris, Esq., Chief Justice.

John Chambers *vs.* Joseph Hegeman, Jr.

The same *vs.* Robert Denton.

Defendants confess lease, entry and ouster.

Evidence for Plaintiff.

Thomas Welling, John Dean, Nehemiah Smith sworn.

A vote of town meeting, in 1676, for parsonage lands.

Richard Combs.

Warrant from Lord Cornbury to Cardale to survey church lands.

Act of Assembly to settle a ministry in Queens County (1693).

An Act of Assembly to explain the former Act, (1705).

John Chambers sworn, and Thomas Whitehead.

An exemplification of the special verdict read.

Evidence for Defence.

An agreement of the town of Jamaica with Rev. John Prudden read.

Votes of the town for Rev. John Hubbard and George McNish, to be ministers, read.

Joseph Smith and Elizabeth Stillwell sworn.

Mr. Prudden's exchange of land with the town (September 29, 1693) read.

Jury find for defendant.

Murray for plaintiff and Jamison for defendant.

The postea returned up November term, 1724.

COMMUNICANTS, 1723–7.

Justice Betts and wife.
Madam Clarke.
Andrew Clarke and wife.
Justice Clement and wife.
Mr. Clowes and wife; son Samuel; Gerardus; Mrs. Clowes and son John.
Mr. Comes.
Daniel Denton and wife.
John Hutchins.
Christopher Kernan.
Captain Luff.
Judith, the negress.
D. Mills.
Mr. Power.
Mrs. Poyer.
Mr. Reynolds.
Mrs. Sawyer.
Mr. Smith and wife, brother and sister to Mr. Clowes.
Sam. Smith and wife.
Mrs. Arthur Smith.
Mrs. Katrina Stillwell, *Inn Keeper.*
Mrs. Stroud.
Mr. Taylor.
Mrs. Wm. Thorne.
Foster Waters and wife.
Mr. Wiggins and daughter Bedford*; Mrs. Isabel Wiggins†; Thos. Wiggins and wife; Catharine Wiggins.
Mrs. Williamson and daughter Mary, and her two daughters.
Col. Thos. Willett; Edward Willett and wife‡.

At the Communion (1727) the wine cost 3s.; the bread 4½ pence. The offering money varied at times from 14s., 2d., to 32s., 9d.

To a poor man traveling to New England 1s., 6d. was given, and 6d. to a poor man that was frozen. To Mrs. Stroud, in 1722, 5s. was given, and in 1723 4s. Of the sacrament money on Whitsunday (1722) 6s., 10d. in provisions was given to widow Bull. In 1725 the wages of Philip LeGross, Captain Luff's servant, the bell-ringer, was 40s. a year.

LIBRARY.

Mr. Poyer speaks of having a Parochial Library. He takes great care of the books and lends them out. Many of his own books the borrowers were slow in returning. He lent John Cross a book, 1731; to Mrs. Williamson a pious book; to Sam. Smith, at Little Plains, "Dr. Littis on Prayer." The prayer books furnished by the Venerable Society he gave freely.

SERVANTS.

Mr. Poyer always kept servants, and taught them the catechism. In 1718, Nicholas Tedry, a Palatine, was bound

* 1726, Catharine Wiggins married John Bedford.
† 1723, Isabel Wiggins married Thomas Cardale.
‡ 1722, Edward Willett married Aletta Clowes.

to him. A poor widow, Angel Spreet (1717) was indentured to him for a term of years, probably to pay the Captain for her passage from the old country. In 1715 he had his negro slaves, Sarah, Phillis and Henry, baptized. In 1716 he bought a negro, Simon, for £41, and in 1718 he had Judith, daughter of this Simon and Sarah, baptized. Most churchmen in those days thought it their duty to have their slaves initiated into the christian church.

CONTRIBUTIONS TO MR. POYER.

(NO DATE. PROBABLY 1710.)

	s.	d.		s.	d.
Anthony Bagley	11		Jurian Loce	4	
John Bartow	4		Oba. Lawrence	18	
Barent Bloom	6		Thomas Rattoone	14	9
John Clement	18		Jacob Reeder	10	
Samuel Clowes	40		Sam. Smith (R.)	16	6
Aletta Clowes	30		John Smith	12	
Richard Cornwell, Sr	20		William Thorne	10	
John Garretson	9		Samuel Thorne	11	
Jacob Haviland	9	4½	Benjamin Thorne	12	
William Hicks	6	7½	James Talman	5	6
John Hicks	6		Johannis Van Wyck	11	
Isaac Hicks	12		Theodorus Van Wyck	13	9
John Hansen	12		Josiah Wiggins	16	6
Peter Haff	6		William Wiggins	5	
John Heptonstall	3		Thomas Willett, Sr	24	
Thomas Ives	12		Abm. Willett	11	
Gabriel Luff	18				

SCHOOLS.

Mr. Poyer says (1724) there were schools in each town of his Parish, but kept by Presbyterian or Quaker masters. In 1726, at a town meeting it was voted by a majority that Mr. Poyer, Mr. Robert Cross the Presbyterian minister, Justices Betts, Messenger and Smith, should see what the people are willing to subscribe toward the encouragement of a "Free School" in Jamaica. Probably nothing came of this. Mr. Poyer sent his oldest son Daniel, July, 1731, to Thomas Temple, and in October he was kept home from Mr. Rock's school on account of small pox.

WIVES.

Mr. Poyer was thrice married. His first wife, Frances, he brought with him over sea. She was buried April 15, 1719, in the stone church, and May 10, P. M., he preached her funeral sermon, wherein he commemorates her virtues. He says: "She endured with so much christian patience her pains and sickness, which rendered the latter part of her life nothing else but a long continued death." In September, 1720, he visited Boston, and Kingston, R. I., and it would seem returned with his second wife, widow Elizabeth Bridge. She was of a distinguished New England family.

His third wife was Sarah, daughter of Justice Joseph Oldfield, gentleman, a wealthy farmer of Jamaica. Her sister Mary married Robert Cross, a Presbyterian minister.

CHILDREN.

Mr. Poyer's eldest son Daniel returned to the old country, as is said, on the death of his father. By his last wife he had four children, viz.: Joseph Oldfield, born 1725 and died 1730;* Thomas, born 1726, was a cordwainer, married, 1758, Margaret Hicks of Rockaway, (he was overseer of highways in 1760), and afterwards removed to Fishkill, having sold his farm of fifty-three acres, west side of Beaver Pond and north of Colgan's lane, for £950, to Phillip Van Courtland, in 1763; John, born 1728, married Mary Rhodes of Jamaica and went to Jersey; Sarah, born 1731, married, 1760, Aaron Van Nostrand, sexton of the church.

To his daughter Caty we are indebted for the pious care of her grandfather's numerous papers, which have enabled us to trace this outline of his services in the parish of Jamaica. Unhappily these papers, left in custody of Parson Johnson, seem to be irretrievably lost.

FARM.

Mr. Poyer must have inherited land or some other prop-

*In those days it was customary to hand around wine and other liquors at funerals. On this occasion Mr. Poyer paid 17s. 6d. for five gallons of rum.

erty at the death of his wife's father in 1726. He had lived in a hired house much of his life, but latterly he had a farm of fifty-three acres west of Beaver Pond, of which (in 1730) he sold sixteen acres to Benjamin Woolsey. It was bounded south and west by William Oldfield's land, north and east by highways. In 1715 he bought a ten acre lot of Samuel Denton, which he sold in 1719 for £26.

RECORDS.

Mr. Poyer's church records, beginning July 22, 1710, and ending December 17, 1731, contain entries of the baptisms, marriages and deaths of his people, all neatly written. From 1719 to 1725 there are unaccountable breaks and scanty entries at distant intervals. He may have been sick, or serving the church at Rye, or absent elsewhere. He certainly went traveling in 1720 to New England. He left a pile of sermons, his diploma, certificates of ordination, list of communicants, also deeds, letters and business papers.

SERMONS.

Such of Mr. Poyer's sermons as have come down to us seem to be well composed. At the end of each he notes when, where, and on what occasion it was delivered. The more notable ones are as follows:

1709, November 20. At Charles's Parish, Plymouth; and, December, in Whitechapel, London.

1710, July 30. The first sermon in Jamaica after his induction. It is yet preserved.

1710, November 5. On the gunpowder plot.

1711, February 17. Sermon in New York.

1712, May 21. Wednesday. Thanksgiving for deliverance from the negro plot in New York.*

* "New York, April 7, 1712. Some Cormentine negroes to the number of twenty-five or thirty, and two or three Spanish Indians, having conspired to murder all the Christians here, and by that means thinking to obtain their freedom, about two o'clock this morning put their bloody design into execution; and, setting fire to a house, they stood prepared with arms to kill everybody that approached to put it out; and, accordingly, barbarously murdered the following persons that were running to the fire, viz.:—Adrian Hoogland, Adrian Beekman (son of Gerardus, merchant, stabbed on coming out of his door and died in the arms of his wife), Lt. Corbet, Augustus Grasset, William Echt, ——— Marschalk, Jr., ——— Brasier, Jr., Johannes Low. These also were wounded:

1712, September 21. Sermon in New York.

1713, February 5. On the death of Rebecca Woolsey; aged 93.

1713, February 17. Friday. Sermon preparatory to the Holy Eucharist.

1714, April 25. Sermon in Trinity Church, New York. The Governor and his lady at church. Again, June 13. The Governor and lady not at church because Mr. McKenzie preached in the chapel in the fort.

1715, April 7. Thanksgiving for the accession of King George to the throne.

1716, June 28. Thanksgiving for the overthrow of the enemies of Church and State in North Britain.

1717, August 4. Sermon at Elizabethtown, New Jersey.

1718, January 20. Martyrdom of King Charles the First.

1719, February 5. Thursday. Sermon at Rye preparatory to the Holy Eucharist.

1719. May 10. P. M, His wife's funeral sermon.

1719, September 6. Sermon at Burlington, N. J.; and, September 12, a funeral sermon for Dr. Roberts's mother-in-law, N. J.

1720, February 19. At Rye, read a brief for William Dobbs of N. Y.

1720, March 5. Sermon at Rye.

1720, September. Sermon at Boston.

1720, October. Sermon at Kingston in Narraganset.

1722, June 13. Wednesday, He inducted Rev. Mr. Jenney at Rye.

1722, November 27. Sermon at Queens Village, Lloyd's Neck.

1725, January 9. Read a brief for Helena Semiss of Flushing; burnt out.

1728, May 19. Read a brief for James Wilcocks of Goshen; burnt out.

1729, March 22. Read a brief for Richard Shaw of East Hampton; burnt out.

AFFLICTIONS.

Mr. Poyer writes (November 9, 1722): "I was so ill as to have little hopes of recovery; indeed I have been in poor health for several years last past; and, again (October 16,

Lawrence Read, merchant, Hendrick Hoogland, Jr., Johannes De Honneur, John Troup, Thomas Stewart, George Elsworth, Jr., and David Coseart; the first and last 'tis feared mortally. Upon which the town was soon alarmed; which occasioned the murderers fleeing into the woods; where several parties are out after them and have taken some (who are committed), and hope to take the rest before night. This has put us into no small consternation, the whole town being under arms."

April 14. "We have about seventy negroes in custody, and 'tis feared that most of the negroes here (who are very numerous) knew of the late conspiracy to murder the christians. Six of them have been their own executioners by shooting, and cutting their own throats; three were executed according to law; one was burnt; a second broke upon the wheel; and a third hung up alive; and nine more of the murdering negroes are to be executed tomorrow."—*Boston News Letter.*

The General Assembly voted, as compensation to the owners, fifty ounces of plate for each of the nineteen slaves executed.

1724) "my life has been one continued scene of trouble; kept out of my allowance from the country for years, and some of it lost; a great deal of sickness I had myself and in my family, seldom all of us being in health at the same time; I have buried two wives and two children in less than five years; and am now eleven in family, the oldest (Daniel) a little over sixteen; my house rent £16 per year, and an expense every other Sunday of taking my children with me to Newtown and Flushing." June 7, 1731, he was in custody of the sheriff for a judgment of £42 obtained against him by Henry Cuyler, merchant, of New York. In 1724 he was cast in the suit for the parsonage, and in 1728 he was deprived of the church and had to preach in the County Court House. Need we wonder that he writes (June 16, 1731) that the infirmities of age bear very hard on him; he is almost unable to officiate and prays the Venerable Society to be permitted to quit his mission and return to his native land.—*Doc. His.*, III, 310.

The Venerable Society granted his request, and appointed Rev. Thomas Colgan assistant minister and catechist to the negroes in Trinity Church, New York, to succeed him; but, meantime Mr. Poyer had entered into rest.

LAWSUIT FOR POSSESSION OF THE STONE CHURCH.*

Governor Burnet writes from New York (July 4, 1727) to the Bishop of London. "My Lord: Mr. Poyer informs me there is an action commenced by the Presbyterians of Jamaica for the English Church, which they pretend was built and was taken by violence from them by Lord Cornbury. I know nothing certain about their claim; but if they take the course of law I cannot help it; but, they having committed a riot in taking possession of the church, the attorney general here has entered

*At a town meeting held at Jamaica, February 21, 1726-7, it was voted and concluded by a majority of the freeholders, then and there assembled, that the stone building or meeting house, with the ground whereon it stands, near the middle of the main street, near where the old pound lately stood, and now in the occupation of Mr. Thomas Poyer, shall be granted and assigned in trust for the town unto John Carpenter, Jonas Wood, and Benjamin Thurston, some of the surviving trustees by whom it was built, to be disposed of according to the first intention of the builders.

Justice Betts, Mr. Poyer, Justice Oldfield, Richard Comes, and Mr. Clowes, enter their protest against said vote."—*Town Records*, III, 478.

On the strength of the above vote the Presbyterians brought suit for the recovery of the stone church.

an information against them, and I refused them a *noli prosequi* upon their application, that their rashness may be attended with charge and trouble at least, if not punishment, which may perhaps discourage them in their suit, or make them willing to compromise it."

In the absence of a full report, we give the minutes of the trial as we find them noted in the private Record book of the Judge before whom the case was tried. They are dry and technical, but they are all we have to give:

"Supreme Court held at Jamaica, December 23, 1728. Lewis Morris Esq., Chief Justice.

Stephen Theobalds on the demise of Carpenter and others *vs.* Thomas Poyer, Rector of the Parish of Jamaica.

EVIDENCE FOR PLAINTIFF.

Nehemiah Smith sworn.

Colonel Dongan's Patent to the inhabitants of Jamaica read.

Zachariah Mills sworn.

Town vote of Jamaica, in 1726, to vest the ground on which the church stands, in certain persons, read.

John Foster and Samuel Smith sworn.

EVIDENCE FOR DEFENDANT.

Copy of town vote read.

Copy of warrant for town meeting read.

Benjamin Wiggins sworn.

Defendant being called on confesses lease, entry and ouster.

A vote in 1698 empowering persons to carry on the building of a meeting house or church.

An Act of Assembly for the erecting public edifices, in 1699 read.

Jonathan Whitehead sworn.

A receipt from the Trustees to Jonathan Whitehead as collector, for money gathered by him in 1702.

Samuel Smith sworn.

An Act for settling a ministry in several towns in the Province read.

A copy of a record of a trial between Thomas Poyer and Geo. McNish, in the Supreme Court, was produced as evidence and allowed.

A patent from Governor Nicolls to the inhabitants of Jamaica read.

A release from William Hallett, the surviving patentee, to Thomas Poyer, for the church or building in dispute, read.

Charles Doughty took his affirmation.

EVIDENCE FOR PLAINTIFF RESUMED.

William Carpenter and Thomas Smith sworn.

Thomas Gale took his affirmation.
Derick Brinckerhoff, John Pettit and Andrew Clark sworn.
A motion of Mr. Bickley, in an inferior Court held at Jamaica, read.
Daniel Whitehead sworn.
Three orders of the town in 1689 read.
Two orders of the town in 1697 read.
Nicholas Berrian sworn.
The jury find for plaintiff six pence damages and six pence costs.
The *postea* returned, November Term, 1728.

A CHURCHMAN'S REMARKS ON THE CONTROVERSY.

In the infancy of their settlement at Jamaica, in order that the inhabitants might have the benefit of a MINISTRY, a parsonage-house was erected, and a salary afterwards provided of from £40 to £60 per year, raised by a tax on the freeholders of every denomination without distinction. The assessors and collectors were chosen by all the inhabitants at a town meeting. For the better encouragement of a minister, several parcels of town lands were appropriated to his use.

It was not till 1698 that they were enabled to build a church. At a town meeting (September 13) a committee, consisting of both churchmen and dissenters, were appointed "to carry on the work of a church or meeting-house, and to see the same truly completed and ended."

The Act of Assembly (May 16, 1699) superseded the necessity of carrying this vote into execution. The church was afterwards built in the middle of the highway, and the expense levied on all the inhabitants, churchmen, the Dutch, Friends, Anabaptists, etc.

It was supplied sometimes by settled, and sometimes by itinerant Independents till 1702, when Mr. Patrick Gordon, an Episcopal minister, was called, but died before he was inducted. Upon the petition of upwards of fifty of the inhabitants to Lord Cornbury, the Rev. William Vesey was appointed to preach there till the vacancy should be filled. He accordingly officiated till 1704 when the Rev. William Urquhart was inducted; but, Mr. Hubbard, having illegally acquired the possession, refused to deliver it until Governor Cornbury, by an order under his seal, directed him to do so. (I shall not inquire whether the order was founded in law, or justified by the several Acts of Assembly). In consequence of which it was peaceably delivered to Mr. Urquhart, who remained in peaceable possession till his death, and of his widow some years afterwards.

Upon the removal of Colonel Ingoldsby, the government of New York devolved on President Beekman; and, the very next day (April 11, 1710) a number of the most violent independents took possession of the church by force, and (in defiance of the magistrates who attended to prevent the outrage) detained it. They recorded the force and committed six of the offenders, who were however soon set at liberty on their recognizances to appear at the Court of Sessions, where they were fined only

three shillings each. These restless people made it the subject of complaint to the president of the Council, and that Board reversed the judgment and remitted the fines; but dismissed the Justices as having done no more than their duty.* Thus encouraged, the Independents thought they might persecute the church without control; and, hearing of the arrival of Rev. Thomas Poyer, the succeeding incumbent, they forcibly entered the parsonage-house and expelled Mr. Urquhart's widow.

Application was thereupon made to a magistrate for redress, who, being refused admittance, made a record of the force and issued a warrant to the Sheriff for apprehending the offenders; but the goodman, being himself an Independent, told the Justice "that it was against his conscience to execute the precept."

When Colonel Hunter arrived, Mr. Poyer, by his authority, was inducted into the church and its appendages.

In 1728, it is true, the Independents obtained a verdict against Mr. Poyer, and have ever since retained possession of the church, parsonage and glebe. The church complained of partiality (in the judge).

It is equally true that the Independents, availing themselves of their being in office, raised upon the inhabitants and applied fraudulently the salary (intended for an Episcopal minister) to the support of Mr. McNish their own pastor; and, that Mr. Poyer, in 1716, recovered by law £36 11s., 0d., which he had unrighteously been deprived of for the benefit of Mr. McNish.

☞ The above information is obtained from a gentleman of unblemished reputation, now dead.

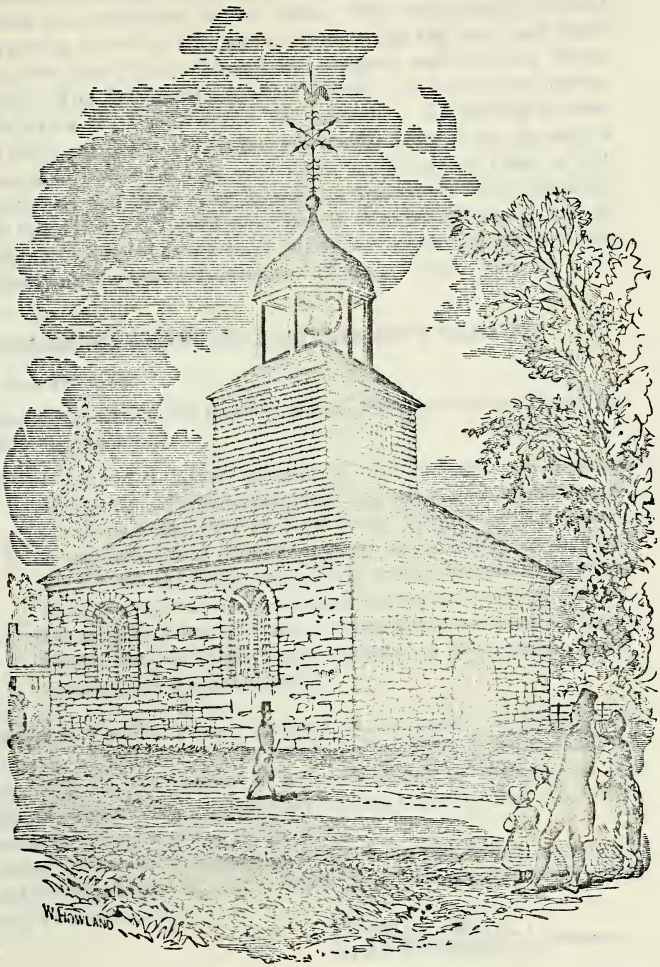
The glebe being appropriated out of the original shares of ALL the freeholders of the town, and the house and church built at their JOINT EXPENSE, on what principle can the Independents found an exclusive right to the WHOLE.—*Gaine's N. Y. Mercury*, May 29, 1769.

Governor Cosby writes (May 3, 1733) to the Duke of Newcastle: "Some years ago the dissenters of the parish of Jamaica brought an ejectment

*S. Clowes writes from Jamaica to Col. Beekman, President of the Council at New York, that the dissenters, on April 11, 1710, committed a riot or forceable detainer of the church. "I pray your Honor will please allow all due encouragement to the Queen's officers, who have committed the offenders, and direct the Attorney General to prosecute them; whereby you will add to the glory of your government by defending the cause of Christ's church."

The *millimus* under the hand and seal of Robert Reade, Esq., directed the Sheriff to take into his custody Hope Carpenter, George Woolsey, Jonas Wood, Richard Oldfield, Samuel Mills and Jeremiah Smith, convicted of said forceable holding (by his own view), and to keep them in gaol till delivered by course of law.

The prisoners, standing committed until they pay their fines and charges, not being conscious to themselves of being the least guilty, conceive they can give sufficient proof to any impartial judicature, and pray relief from the Council, who, May 23, having heard Mr. Regnier, counsel for the prisoners, and Mr. Bickley, counsel for the Queen and Justices of the Peace, order that the fines imposed on the prisoners at the last Court of Sessions be remitted; but the charges, taxed within the bounds of moderation by the judge, shall be paid by the petitioners.—*Doc. His.*, III, 214-7.



THE STONE CHURCH, (Finished 1699,)

In which the members of the Church of England worshipped from 1702 to 1728.

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against the church minister for the church he preached in and was possessed of. When the trial came on, the defendant's counsel demurred to the plaintiff's evidence. Morris, the Chief Justice, desired them to waive the demurrer, telling them that if the jury found for the plaintiff he would grant the defendant a new trial. The defendant's counsel were very unwilling to do it; but, however, knowing the man and fearing the worst from him if they refused, did consent, and the jury found for the plaintiff. The defendant's counsel moved, the next term before judgment, for a new trial, and urged his promise. He denied at first that he gave any; but, when they offered to make oath of it, he said a rash promise ought not to be kept, and never would grant them a new trial; whereby they lost their church, and the dissenters have ever since had it. It is talked, and believed too, that he was bribed to it; but, as I have had no proof offered me, I have made no inquiry about it. His partiality, however, is evident."—*Colonial History*, V, 942.

FORM OF WARRANT FOR COLLECTING SALARY.

PARISH OF JAMAICA, SS.

By Thomas Smith and John Everett, Esqs., Justices of the Peace for Queens County, assigned.

By virtue of two Acts of General Assembly of this Colony, one entitled An Act for settling a ministry and raising a maintenance for them in the City of New York, County of Richmond, Westchester and Queens County; and, the other entitled An Act for the better explaining and more effectual putting in execution an Act of General Assembly entitled An Act for settling a ministry and raising a maintenance for them in the City of New York, County of Richmond, Westchester and Queens County,

SEAL.

SEAL.

Pay to the Rev. Thomas Poyer, minister of the parish of Jamaica, in the said County, or order, the sum of fifteen pounds, lawful money of this colony, being for one quarter of a year's salary as minister of the said parish, due and ending the 18th day of this instant; and this shall be unto you a sufficient warrant for so doing.

Given under our hands and seals, at Jamaica, in the County aforesaid, this one and twentieth day of April, Anno Domini, one thousand seven hundred and twenty-nine.

THOMAS SMITH, } *Justices.*
JOHN EVERETT, }

FOR SAMUEL HIGBIE AND ROBERT COE, CHURCH-WARDENS OF THE PARISH OF JAMAICA.

JAMAICA, May 5, 1729.

Received then of Mr. Samuel Higbie, Church-warden of the Parish of

Jamaica, the sum of fifteen pounds, current money of this Government, in full of the within warrant. I say received then by me.

THOMAS POYER,

Rector of the Parish of Jamaica.

DEATH.

Mr. Poyer labored in the parish over twenty-one years and did not put off his harness till December 13, 1731. He seems to have been taken sick suddenly, perhaps with small-pox, as it was then prevalent in Jamaica, one hundred and sixty persons having been inoculated. Dr. Evan Jones, a Quaker, was his family physician * He made his will January 8, 1732, but was so ill that he could not write out his name in full; and died a week after. His age is not given. He was buried (as is said) on the north side of the Village Burying Ground. No stone marks his grave or that of his widow. Two of his wives were laid under the stone church while he yet had possession. He bore the character of a good natured, honest man, and beneficent to his neighbors.

WILL.

In God's name, Amen. I, Thomas Poyer, Clerk, being sick and weak, but of sound mind and memory, make this my last will and testament.

I. I give my soul to God; my body to be christianly buried, in certain hopes of a reunion of my body and soul at the last day, and of eternal life through the sole merits of Christ my Saviour; and

II. My worldly estate, real and personal, I give to my dear wife Sarah and her heirs, who has hereby power to sell such part, as she pleases, of my real estate for payment of my debts, and the rest of my estate for the maintenance of herself and my children, and to be distributed amongst them at her discretion; and I appoint her Executrix.

Witness my hand and seal this 8th day of January, Anno Domini, 1731-2.

The mark of
T. P. { L. S. }
THOS. POYER.

* Dr. Jones lived on pleasant terms with Mr. Poyer. A note of his yet remains which he sent Mr. Poyer saying he expects some company to dinner, and begs of Mr. Poyer some garden vegetables to set off his table. Mr. Poyer kept a book in which he wrote medical receipts and, no doubt, often doctored the poor of his parish with simples.

Signed, sealed, delivered and published by the within named Thomas Poyer, as his last will and testament, in presence of us,

SAMUEL CLOWES,
WM. OLDFIELD,
EVAN JONES.

Proved at Hempstead, April 22, 1732, before the Hon. George Clarke. Letters granted to Sarah Poyer, Executrix.

NOTICE.

All persons having any demand on the estate of the Rev. Mr. Thomas Poyer, deceased, late Rector of the church at Jamaica, are desired to send their accounts to his widow in order for their being satisfied.

☞ Those persons who have borrowed any books of Mr. Poyer are desired to return them immediately.—*N. Y. Gazette*, May 1, 1732.

VENDUE.

The house which Mr. Poyer lately lived in, at Jamaica, with a lot of land thereto adjoining, his household goods, books and other things, will be sold at public vendue to the highest bidders, on Tuesday, the 30th day of May next, 1732.

WIDOW POYER.

Mrs. Poyer sold her homestead with sixteen acres of land, west side of Beaver Pond, to the Rev. Thomas Colgan. After paying her husband's debts and settling up the estate she found herself greatly reduced and even in want of the necessaries of life. She had lived in a plentiful state before marriage. She was yet living in 1743. One of the subscription papers for her relief has the following contributions:

	s.	d.		s.	d.
Rev. Thomas Colgan.....	6		John Hutchings.....	2	
Andrew Clarke.....	22		Mr. Clowes.....	5	
Benjamin Wiggins		6	Mrs. Bridges	1	
Ri. Everett	1		John Betts.....	5	
Ri. Greene.....	1				

REV. THOMAS COLGAN,

Rector of the Parish, 1733 to 1755, was born in 1701, and came over with recommendations from England in 1725. On the death of Mr. Poyer, Rev. Alexander Campbell, missionary

at Brookhaven, desired the succession; but the Rector and Wardens of Trinity Church, New York, recommended Mr. Colgan, who had already begun to preach here since June, 1732. "He had a clear, distinct and loud voice, that could reach the remotest hearers in the church; he read divine service and preached with great applause."

MANDATE FOR THE INDUCTION OF MR. COLGAN.

William Cosby, Esq., Captain General and Governor-in-chief of the Province of New York, New Jersey, and territories thereon depending, in America, and vice-admiral of the same, and Colonel in His Majesty's army, etc.

{ L. S. }

To ALL, and singular, the rectors, vicars, chaplains, curates, clergymen, and ministers, whatsoever, in and throughout the whole Province, wherever established; and, also to Samuel Fish and Samuel Smith, present church-wardens of the parochial church of Jamaica, on Long Island, in the Province of New York, greeting:

WHEREAS, I commit to you, jointly and severally, our beloved in Christ, Thomas Colgan, clergyman, presented to the rectory or parochial church of the parish of Jamaica, now vacant; and, moreover, firmly enjoining, I command you to collate and induct the said Thomas Colgan (or his lawful proctor in his name and for himself), into the real, actual, and corporal possession of said rectory or church, with all its rights and appurtenances, or cause him to be inducted, and that you defend him so inducted; and that you certify to me, or some competent judge in that behalf, what you have done in the premises.

Given under the prerogative seal of said Province this 31st day of January. 1732–3.*

WILLIAM COSBY.

FREDERICK MORRIS, *Deputy.*

SALARY.

Rev. Mr. Vesey writes (November, 1733), that the dissenting vestry of Jamaica got an Act passed in the General Assembly, empowering them to dispose, as they should think fit, for the benefit of the parish, of the £60 raised for the minister, but lying idle in their hands, as no person (they alleged) was entitled to receive it. The vestry also refused to pay Mr. Colgan any salary due him before his

*Lib. III, 371. Commissions in Secretary of State's office, Albany.

induction (January 31, 1733), though he had officiated in the parish from June, 1732; and refused to pay any since; so he was obliged to go to law for it.—*Col. His.*, V., 793.

During the remainder of Mr. Colgan's ministration we hear of no further complaints of non-payment of salary, no law-suits, no riots, nor quarrels, as was the case with his predecessor.

MARRIAGE.

Mr. Colgan by his marriage with Mary, a niece of Mrs. Vesey and daughter of John Reade, and money acquired thereby, took a higher position in the social circle than Mr. Poyer. His children were Reade; Mary, who married Christopher Smith owner of the place since Governor King's; Sarah, who married, 1761, Thomas Hammersly; Jane, who married, 1760, Wynant Van Zandt; Judith, Thomas, and Fleming; John died in 1758.

FARM.

He bought the farm of widow Poyer, and added other land to it so that it was increased to sixty-six acres; all in good fence, with barn, and orchard of one hundred trees capable of producing one hundred barrels of cider a year.

The house had eight rooms on a floor and two good rooms up stairs; sash windows, having a beautiful view of Beaver Pond more attractive then than now, as it was overgrown with shrubs and bushes and was a resort of birds and wild fowl, affording sport to the gunner. His widow offered this for sale in 1759, and in 1765 she was residing in another house in the village, east of and adjoining the Dutch and nearly opposite the English church. She died in April, 1776, aged sixty-seven, and was buried in the church.*

* 1776.—"Died on Wednesday, April 17, at Jamaica, aged sixty-seven, Mrs. Mary, widow of the Rev. Thomas Colgan, many years Rector of that Parish. Without the common phrase of flattery it may be justly said: If the peaceful temper of Christianity can bring us comfort in life; if the blessed hopes of immortality can support us in sickness and make us triumph over death; then these consolations were all her own. As a wife, parent and friend she traveled through the path that shineth more and more unto the perfect day; and, by dying the death of the righteous, is gone to meet her reward in Heaven."—*N. Y. Mercury.*

SCHOOLS.

In 1732 the Venerable Society voted £15 a year to Mr. Willett, who was of exemplary life and conversation and taught school with diligence. In 1737 he had forty-three scholars, of whom twenty-three were taught gratis by the bounty of the Society. Thomas Temple was also a teacher here at times—from 1731 to 1746. In 1743 John Moore, a graduate of Yale College and a candidate for Holy Orders, was recommended to the Society by Messrs. Vesey and Colgan, as the most proper person to succeed to the vacant school at Jamaica. £15 a year was granted him. In 1761 "the old school-house" was sold for £3.

SCHOOL KEEPING IN OLDEN TIMES.

Mr. Rowland Jones thus quaintly tells his way of teaching his pupils (1722 to 1730): "I endeavor for beginners to get Primers well furnished with syllables from one to two, three, four, five, six, seven, or eight. I take the pupils several times over them till they are perfect by way of *repeating* according as I find occasion, and then to some place forward according to their capacity, and commonly every two or three leaves I make them *repeat* two or three times over. When they get the Primer pretty well I serve them so in the Psalter, and we have some Psalters with the proverbs in at the latter end. I give them that to learn (the which I take to be very agreeable), and still follow repetition till I find they are masters of such places. Then I move them into such places as I judge they are fit for either in the Old or New Testament, and as I find they advance I move them, not regarding the beginning or ending of the Bible, but moving them where I think they may have benefit by. So making of them perfect in their vowels, consonants, and diphthongs, and when they go on their reading clean, without any noising, singing, or stumbling, with deliberate way, then I set them to begin the Bible in order to go throughout.

And when I begin writers I follow them in the letters till they come to cut pretty clean letters, and then to one syllable and so to two, three, four, and to the largest words; and, when they join handsomely, I give them some sweet, pleasing verses; some perhaps on their business, some on behavior, some on their duty to parents, etc.; of such I seldom want them at command; and when they come to manage double copies readily I give them some delightful sentences or proverbs, or some places in the Psalms, or any part of the Bible, as they are of forwardness, and also to other fancies that may be for their benefit.

And when I set them to cyphering I keep them to my old fancy of *repeating*, and shall go over every rule till they are in a case to move forward, and so on.

And I find no way that goes beyond that way of *repeating*, both in spelling, reading, writing, and cyphering; and several gentlemen, viz.: ministers and others have commended it, and some school-masters take to it; and (though I speak it) I have met with no children of the standing or time of mine that could come up with them on all accounts or hardly upon any.

I also give them tasks (when able) to learn out of books, according to their ability; but one girl exceeded all; she had a great many parts in the Bible by heart, and had the whole book of St. John, and hardly would miss a word.

I put them to spell twice a week, and likewise to catechism, and likewise I catechise every Saturday and often on Thursdays. Sometimes I set them to sing Psalms; also other exercises I put them to. I also had some Quaker children on Long Island, and some Presbyterians in New England. I asked some of the Quakers what exercise they would allow their children to learn besides spelling, reading and writing; some gave me liberty to teach their children the Lord's Prayer, the Creed and the Ten Commandments. Those and some others, as well as the church people's children, got the church catechism by heart. Some of the parents when they understood it sent for me and were much offended. However, I asked them to hear the children rehearse it, all the parents being in place, which gave the above liberty, with a design to take their children from my school. So the children were called. I began with my bold boy, and the rest followed; and, after fair words at first, went as far as the Sacramen s, the which I knew they would hear nothing of that; but, as for the rest, they said they never heard a better thing, and told me to keep them to it. It was on Long Island. Several of them are grown up and are firm in church, and some of their parents also. Some of the Presbyterians turned to the church, both parents and children, though they, for the generality, make use of the Assembly's Catechism.

I have done as much for the poor, according to my ability, as any in these parts; also in setting forward towards the worship in the church which I hope will prosper and flourish, though I am but a weak limb and can do but little, and desire the Lord may bless and prosper it forever. Amen."

STATE OF THE CHURCH.

Mr. Colgan writes to the Venerable Society (February 16, 1732–3*) that his congregation increases very much. Before he came to Jamaica but twenty or thirty came to church,

*For greater certainty we sometimes give a *double* date between January 1 and March 25; for, in old style, the year began on Annunciation Day, commonly called Lady Day, March 25. In September, 1752 (by an Act of Parliament), eleven days were dropped out of the calendar, and the next year began on January 1, called new style.

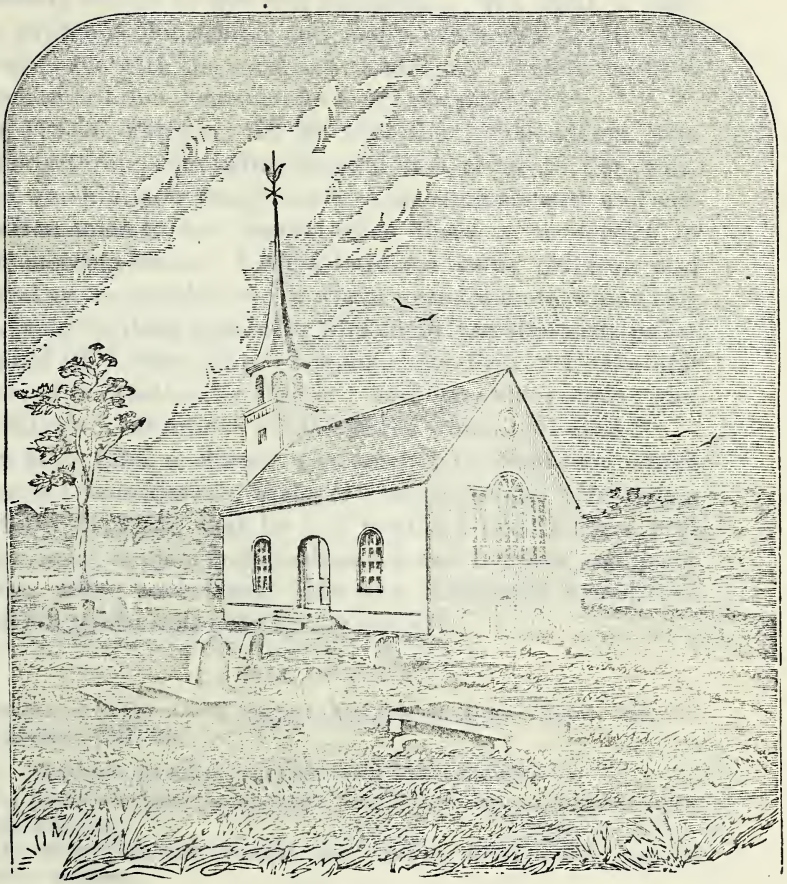
now there are more than two hundred every Sunday. They join in the worship with decency and devotion. If he had a church instead of a Court House the congregation would be still larger. And again (June 14, 1734) he says he found the church declining; the Quakers and Independents were busy by many studied arts to destroy it—even the christian religion. The people being destitute of a church assembled three or four years in the Town House, a very improper place for divine worship, so that many were discouraged from doing their duty on the Lord's Day. He served them near two years in this condition, and then they began to exert themselves towards building a new church, and solicited help from abroad, and especially from the Governor and his family.*—*Doc. His.*, III, 313.

OPENING OF GRACE CHURCH.

"On Friday, April 5, 1734, the new erected church at Jamaica was opened by the name of GRACE CHURCH, and divine service performed therein for the first time. The minister of the parish, the Rev. Mr. Thomas Colgan, preached a sermon upon the occasion from Genesis 28: 16, 17—"Surely the Lord is in this place, etc." His Excellency Governor Cosby, his lady and whole family were pleased to honor the meeting with their presence; and, by their very generous benefactions, great encouragement was given to a charitable contribution for the finishing and completing so good a work—a work dedicated to the service of God. The militia was under arms to attend His Excellency, and so great a concourse of people met that the church was not near able to contain the number. After the sermon was ended, His Excellency and family, and several ladies, gentlemen and clergy, were very splendidly entertained at the house of Mr. Samuel Clowes, a tavern, in the same town, by the members of the said church."—*Bradford's N. Y. Gazette.*

The Governor's lady gave cloths for the pulpit, reading

*About half an acre of ground sufficed for church and cemetery. Of whom it was bought and at what cost we are ignorant.



GRACE CHURCH, JAMAICA.

Opened for Divine Worship Friday, April 5th, 1734.

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desk and communion table; also, a large Bible, Prayer Book and Surplice.—*Doc. His.*, III, 314.

Mr. Colgan further writes: "We worship in the church, which 'tis thought will be one of the handsomest in North America; but it is not yet completed. We want a bell. Our church is flourishing and many are added to it. We are at peace with the sectaries around us. I shall be of a loving, charitable demeanor to every persuasion."

In 1735-6, February 18, he says the Independents, who formerly through prejudice thought it a crime to join with us in worship, now freely and with seeming sanctity and satisfaction come to our church when there is no service in their meeting-house. I have baptized many children and several grown people; two of whom were Quakers, a man and a woman, on their sick-beds, who could not die with peace of mind till it was done. I want some Prayer Books and books of instruction for the poor and ignorant people; and Dr. King's "Inventions of men in the worship of God."

In May, 1735, a church was erected in Newtown, where there is a considerable body of church-people. He writes (October 11, 1737) that he had baptized twenty-three persons—men, women, and children—in two families, and many others, white and black. He has distributed among the poor the books sent over by the Society.

SALE OF PEWS.

Conditions of the sale of the pews and lots of Grace Church, this 23d of February, 1737, viz.:

I. Each pew lot to be struck off to the highest bidder.

II. Every purchaser to build [his pew] in such season that the work be not hindered.

III. Every purchaser to make use of his pew, or the church shall let it out to another.

IV. On the purchaser leaving the Parish the pew or lot is to revert to the church.

PURCHASERS' NAMES.

No.		s.	d.	No.		s.	d.
1.	Daniel Whitehead.....	20		17.	Edw. Willett to Samuel Smith.....	10	
2.	Robert Howell.....	16					

No.		s.	d.	No.		s.	d.
3.	George Reynolds.....	12		18.	Benjamin Taylor.....	9	
4.	William Steed.....	12		19.	Sarah Poyer, *gratis*....	—	
5.	Rector for time being..	—		20.	Benjamin Thorne	14	
6.	Anthony Waters.....	12		21.	Samuel Clowes*.....	14	6
7.	Richard Betts, Jr.*....	11	6	22.	Thomas Colgan	21	6
8.	Richard Betts.....	16	10	23.	William Welling† ...	18	
9.	Samuel Clowes.....	16	10	24.	Timothy Bridges.....	15	
10.	Samuel Clowes, Jr.....	11	6	25.	Guy Young*.....	14	
11.	Gabriel Luff*	12		26.	Isaac Van Hook.....	11	
12.	John Willett..... ...	12		27.	William Wiggins*... .	12	6
13.	Andrew Clarke.....	12		28.	Daniel Sawyer.....	14	6
14.	Robert Freeman.....	—		29.	Sias Wiggins*.....	15	
15.	Common pew.....	—		30.	Benjamin Whitehead...	20	
16.	Henry Wright.....	10					

*Defaulted in payment.

☞ The above is a true copy taken from the original almost torn to pieces, by Edward Willett and John Troup, 1761, and copied (1786) from John Troup's‡ book by Christopher Smith.

CHURCH BELL.

The Jamaica Lottery will be drawn on November 10, 1747, in Queens County Hall, in the presence of three or more Justices of the Peace and such other persons as the adventurers may nominate. The managers, Dr. Jacob Ogden and Samuel Clowes, give their trouble *gratis*. There are 1,300 tickets, at 8s. each, equal to £520. From each prize 12½ per cent. will be deducted for purchasing a bell for Grace Church. There are 303 prizes, the highest being £50; 214 of £1 each. The first number drawn will be entitled to £2, and the last to £3. The benefit tickets will be published in this paper.—*N. Y. Post Boy.*

STATE OF THE CHURCH.

1740, November 22, Mr. Colgan writes that the church-members have increased yearly for the past seven years; the building is generally well filled. The sects look on the

† The earliest notices of this ancient family on the Church Records are the following christenings by Rev. Thomas Poyer: 1712–3, January 1, William, John, Charles, Bickley, Sarah and Jane; and, July 7, 1717, Francis; all children of Thomas and Elizabeth Welling. 1715, April 7, William; 1716, October 3, John; 1719, February 8, Thomas; 1726, September 11, Sarah; all children of John and Sarah Welling. 1730, September 13, Elizabeth, daughter of John Welling and Hannah Reed.

‡ Troup was a merchant in New York, and in the Vestry of Trinity Church, from 1758 to 1762. He moved to Jamaica and lived on the place now of Gilbert Sayres. He died February, 1775, aged 70, leaving a son, John, who died 1817.

church with a more respectful eye. Whitefield and itinerant enthusiasts have lately been preaching on the Island and broached erroneous opinions on regeneration. He wants the Society to send him, for circulation among the people, Waterland's pieces, and the Bishop of London's Pastoral Letter on Lukewarmness and Enthusiasm. He writes (December 15, 1741) that he had distributed some practical and devotional tracts among the poor, who were very thankful for them. March 24, 1743, he wants "Trial of Whitefield's Spirit," "Englishmen Directed in Choice of Religion," "Stillingfleet on Separation." September 29, he again writes that the church was never so thriving, and increases in members and in the esteem of those without its pale; he has baptized seventeen persons in three families tainted with Anabaptism and Quakerism. In 1744, he says: "Our church is peaceful and growing, while other separate assemblies are in confusion."* In 1746, he says: "An entire family of good repute has conformed from Independency to our church. We are in a likely way to have a church erected (mainly by the bounty of Captain Wentworth) in Flushing, a place generally inhabited by Quakers, and some of no religion at all." He hopes to perform divine service there in three months, and that the Society will bestow a Bible and Common Prayer Book according to their usual bounty. He writes, March 28, 1749, that a Quaker gave some money at the opening of the new church and afterwards thought he had not put enough in the plate and gave more to the collector. In 1751, Mr. Colgan speaks of having "fifty steady communicants; has baptized sixteen whites and ten negroes in the last six months; religion is progressing; the Society's bounty and his administrations to the people turn to good account; and, March 25, 1753, he had baptized twelve white and eight black infants, and two adults in the last six months; and, all the three churches of his cure are in an increasing state." This is Mr. Colgan's

*This alludes to a dissension in the Dutch Churches, caused by a sharp sermon of Domine Goetschius, at Newtown, August 22, 1741, on "The Unknown God."

last letter. He died in December, 1755, "a gentleman much esteemed by his acquaintance," and was buried in the chancel.*

TOWN MEETING.

The constable having warned the freeholders of Jamaica to a town meeting, April 21, 1753, it was voted that the parsonage lot in East Neck be sold and the money put at interest for the use of the Presbyterian minister. Samuel Clowes, Jr., Robert Denton and Joseph Oldfield protest.—*Town Records*, IV, 5.

WILL.

Mr. Colgan's will was made December 7, 1755, and proved Jan. 30, 1756. He appointed his wife, Mary, and his brother, Fleming, executors. The witnesses were John Betts, Jacob Ogden and William Sherlock.

DISPUTED SUCCESSION.

The Rev. Mr. Chandler,† of Elizabethtown, writes (April 10, 1756) to the Venerable Society that he had, not long before, officiated to a considerable congregation at the church of Jamaica, a town vacant by the death of Mr. Colgan; and several of the Missionaries had agreed to take their turns in taking care of that church till the disputes raised by the [dissenting] Vestry about a successor to Mr. Colgan should subside and a new minister be appointed to officiate there.

Mr. Barclay acquaints the Venerable Society that the church had suffered a great loss by the death of Mr. Colgan,

*The clergy were buried in the chancel, and people of consequence were often laid under their pews (at an extra charge for taking up the floor and cleaning the church); but most persons were interred in the yard. Hence this inscription on the stone of a poor man:

"Here I lie outside the church door;
Here I lie, because I'm poor;
The further in, the more they pay;
But here I lie as snug as they."

Rev. Mr. Poyer, in his wife's funeral sermon, referring to the custom of burying in the church, says: "And even here in this church, where we now are, the graves on which some of your feet are should put us all in mind what we must expect."

† Bishop Hobart married, in 1800, Mr. Chandler's daughter Mary Goodin.

at Jamaica, and that the churches under his care were very apprehensive of great difficulties in obtaining a worthy clergyman of the Church of England to succeed him, because the dissenters were a majority in the Vestry of the Parish; and it too soon appeared that their apprehensions were not without good reason, for the dissenters prevailed by their majority in the Vestry to present one Mr. Simon Horton, a dissenting teacher, to Sir Charles Hardy, the Governor, for induction into the parish of Jamaica town. But the Governor, in obedience to his instructions from His Majesty, would not admit him into that cure, because he could not produce a certificate under the Episcopal seal of the Bishop of London of his conformity to the Liturgy of the Church of England; and, when no person thus qualified, had been presented to the Governor after more than six months, His Excellency was pleased to collate the Rev. Mr. Samuel Seabury, Jr., missionary at New Brunswick, to the cure of the church at Jamaica town; and he hath now for some time been settled there with the Society's approbation.

SAMUEL SEABURY, Jr.

Rector, 1757 to 1766, who had been ordained deacon, December 21 and licensed by the Bishop of London, December 23, 1753, was promoted from New Brunswick, N. J., to the living of Jamaica, to which he the more readily removed as it brought him nearer to a most excellent father (Samuel Seabury of Hempstead) whom he dearly loved, and whose conversation he hig' ly valued.*

*Mr. Seabury married, October 12, 1756, Mary, daughter of Edward Hicks. February 14, 1778, he was appointed Chaplain of the King's American Regiment. On November 3, 1777, Hugh Gaine advertised for sale "St. Peter's Exhortation to Fear God and Honor the King," explained and inculcated: a discourse addressed to His Majesty's Provincial Troops in camp at Kingsbridge, by Rev. Samuel Seabury, on Sunday, September 28, and published at the desire of His Excellency, Major General Tryon.

INSTITUTION.*

I, Sir Charles Hardy, Knight, Captain-General, and Governor-in-Chief, in and over the Province of New York and the territories depending thereon, in America, and Vice-Admiral of the same, do, in pursuance of the power devolved upon me, collate, institute and establish you, Samuel Seabury, Jr., minister of the parish church of Jamaica, in Queens County, on Nassau Island, (commonly called Grace Church), and the adjacent towns and farms thereunto belonging, to have the care of the souls of the parishioners of the said parish church, towns and farms, and take your care and mine.

{ L. S. }

Given under my hand and the prerogative seal of the Province of New York, the 12th day of January, 1757.

CHARLES HARDY.

"READING IN."

Samuel Clowes, Jr., and William Sherlock certify that "Samuel Seabury, Jr., minister of Jamaica, on the 23d day of January, in the year of our Lord, Christ, 1757, did read in his parish church of Jamaica, openly, publicly and solemnly, the morning and evening prayer appointed to be read by and according to the book entitled The Book of Common Prayer, etc.; and, after such reading, did openly and publicly declare his unfeigned assent and consent to the use of all things therein contained; and did read certificates of his having declared his conformity to the Liturgy of the Church of England, before Thomas, Lord Bishop of London, and Sir Charles Hardy, Captain-General and Commander-in-Chief of the Province of New York, and did renew this declaration in his parish church aforesaid; and did read the Articles of Religion and declare his unfeigned assent and consent thereto."

STATE OF THE CHURCH.

Mr. Seabury writes (1759) that within six months he had baptized one white and one colored adult, and fifteen white and three negro infants, but gained no communicants. Preaching once in three weeks only keeps up a languid sense of religion. Open infidelity has not made such progress at Jamaica as at Flushing; but the people are remiss in attending divine service. In 1760, he still complains of the backwardness of church members in attending, and of such

*By "induction" a clergyman gets the temporalities of a church; by "institution" he has the care of souls.

a neglect of the Lord's Supper that the communicants scarce exceed twenty. He labors publicly and privately to bring them to a sense of their duty. But, October 6, 1760, he writes that they are now finishing their church at Flushing, which before was only enclosed so as to keep out the weather. Many young people of both sexes have steadily attended divine service the past summer (whose parents are either Quakers or Deists) and behaved with great decency. At Newtown they are repairing the church, and have rebuilt the steeple from the ground at considerable expense. Three were added to the communicants there.—*Doc. His.*, III, 322.

CHARTER.

The following communicants and professors of the church, at Jamaica, petition C. Colden, acting governor of the Province, for a charter, setting forth that some years ago, by voluntary contributions, they had erected a decent and convenient church for the celebration of divine worship, according to the use of the Church of England; but, that from a want of some persons legally authorized to superintend the same, and manage the affairs and interests thereof, the said church was greatly decayed and the petitioners discouraged from contributing to the repair thereof, lest the moneys given might be misapplied; and that, on that account also, charitable and well disposed people were discouraged in their design of establishing proper funds for the future support of said church and the better maintenance of its ministry.

April 8, 1761

SAMUEL SEABURY, JR., *Rector.*

ROBERT HOWELL,	GILBERT COMES,	*THOS. HINCHMAN,
*JACOB OGDEN,	†SAMUEL SMITH, JR.,	THOS. CORNELL, JR.,
*JOHN COMES,	ISAAC VAN HOOK,	JOHN SMITH,
*BENJ. WHITEHEAD,	GEORGE DUNBAR,	†JOHN TROUP,
*RICHARD BETTS,	JOHN HUCHINS,	*THOS. BRAINE,
*THOS. BETTS,	JOSEPH OLDFIELD, JR.,	JOHN INNES,
BENJ. CARPENTER,	THOS. TRUXTON,	ADAM LAWRENCE,
JOSEPH OLDFIELD,	*WM. SHERLOCK,	WM. WELLING.

Doc. His., III, 324.

There were now two Vestries, one elected by the freeholders of the parish to levy the minister's and poor tax;

* Named Vestryman in the charter.
† Named Warden in the charter.

the other elected by those in communion of the Church of England. The terms of the charter were that the Vestry should pay yearly, on the anniversary of the Annunciation of the Virgin Mary, to the Receiver General, at New York, a pepper-corn (if demanded) in lieu of all other rents and claims. The Vestry could appoint a clerk, sexton or bell-ringer for the church, and a messenger or clerk for themselves.—*Book of Patents*, No. 13, p. 373.

The friends of the Church of England, in Flushing, May 27, 1761, pray for an Act of Incorporation. They say they have no minister of their own; that divine service is seldom performed, as there is but one pastor for Jamaica, Newtown and Flushing; that they have erected a decent church, and intend to provide for the support of a clergyman.—*Col., MSS.*. 89: 129.

John Aspinwall,	Thos. Grenell,	Daniel Thorn,
Joseph Bowne,	Joseph Haviland,	Jacob Thorn,
Francis Brown,	Foster Lewis,	Wm. Thorn,
Chas. Cornell,	John Morrell,	Benj. Thorn,
John Dyer,	Jacamiah Mitchell,	Nathaniel Tom,
Isaac Doughty,	John Marston,	Chas. Wright,
Benj. Fowler,	Christopher Robert,	John Wilson.

Petitioners for a charter of the church at Newtown, September 2, 1761. —*Col., MSS.*, Vol, 90: 17.

Richard Alsop,	Joseph Hallett,	Nathaniel Moore,
Richard Alsop, 4th.	James Hallett,	Robert Morrell,
Jacob Blackwell,	Thomas Hallett,	Thos. Morrell, Jr.,
Samuel Culver,	James Hazard,	John McDannaugh,
John Greenoak,	Wm. Hazard,	Chas. Palmer,
Jacob Hallett,	Sam. Moore,	Sam. Renne,
Wm. Hallett,	Sam. Moore, Jr.,	Thomas Sackett,
Wm. Hallett, Jr.,	Sam. Moore, 3d.,	Wm. Sackett,
Robert Hallett,	John Moore,	Wm. Sackeet, 3d.,
Sam. Hallett,	John Moore, Jr.,	Sam. Washburne,
Sam. Hallett, Jr.	Nathaniel Moore,	Wm. Waynman.
Richard Hallett,		

STATE OF THE CHURCH.

Mr. Seabury writes (March 26, 1761) that a church with a handsome steeple has been erected at Flushing through the liberality of Mr. John Aspinwall and Thomas Grennal, two gentlemen, who have retired from New York thither.

Mr. Aspinwall gave a fine bell of five hundred weight, and was the means of supporting one Agur Treadwell as a lay-reader the last half year.—*Doc. His.* III, 323. He again (1762) informs the Venerable Society that the church gradually increases, and a more serious turn of mind begins to show itself; so that the religious state of his parish is considerably mended, especially at Flushing, where the congregation which formerly seldom exceeded twenty white persons is now seldom less than eighty. The church at Jamaica has been completely repaired, chiefly at the expense of Mr. John Troup, a worthy gentleman from New York, and it is now one of the neatest and most commodious country churches in this part of the world. Mr. Troup also presented a silver collecting plate, cost, £11, 2s., 8d.; a large Common Prayer Book, cost, £3, 3s.; and a table for the communion. The entire parish consists of about seven hundred and ten ratable inhabitants. About one hundred and twenty families profess themselves of the Church of England; near six hundred are dissenters, including quakers, deists, and those who make no religious profession at all, together with the members of the Dutch church, besides three families of French Neutrals from Nova Scotia, and a few negroes and Indians. Within the year he has baptized twenty-seven white and three negro children, and three adults. He has twenty-nine communicants. He lately baptized two female children of a Jew, a gentleman of fortune in Jamaica town, whose mother is a professor of the Church of England. The father was present and seemed not a little affected. Mr. Seabury hopes God will open his mind to understand the Scriptures, and dispose him to receive the faith of Christ.

SUBSCRIPTION.

Jamaica, May 1, 1761. Whereas it becomes necessary for the preservation and decency of the Parish Church of Jamaica that the building should be thoroughly repaired, especially the steeple, windows, etc., and also that the church-yard be more decently enclosed; therefore, we, the subscribers, being desirous to promote and secure the order and decency of the public worship of God, do voluntarily engage and oblige

ourselves to pay to John Troup or Thomas Braine the sums annexed to our names for the above purpose.

No.	£	s.	No.	£	s.
1. John Troup	20		19. Phillip V. Cortland	1	10
2. John Betts	5		20. Thomas Cornell, Jr.	1	
3. Richard Betts	2		21. Hutchins & Howell		16
4. Thomas Betts	2		22. Tunis Polhemus		16
5. Benj. Carpenter	2		23. William Howard	1	
6. John Comes	2		24. Isaac Van Hook		10
7. Thomas Truxton*	4		25. Fleming Colgan	3	3
8. Dr. John Innes	4		26. John Jauncey	1	10
9. Thomas Braine	2	10	27. Thomas Hammersly	1	5
10. Jacob Ogden	2	10	28. John Armstrong	1	
11. Benj. Whitehead	2	10	29. William Murray	1	4
12. Sam. Smith, Jr	2		30. George Dunbar		8
13. Joseph Oldfield	2		31. John Smith, *Union*	2	
14. Wm. Sherlock	2		32. William Betts		16
15. Thomas Hinchman	2		33. Joseph Robinson	2	
16. Robert Troup	1	10	34. Dan. Horsmanden†	5	
17. John Burnett	2		Old school house sold for	3	
18. Thomas Jones	2			£93	18

NEWTOWN AND FLUSHING CHURCHES.

Geo. Harison writes (January 2, 1762) that "Agur Treadwell was sent over to the Bishop of London, for ordination, by the congregations of Newtown and Flushing, who say they have each only one-third of Mr. Seabury's services, and by the severity of the weather he is often prevented from giving them their due proportion of his services, by which the interests of their churches have greatly suffered. Mr. Aspinwall, a friend of the church, a man of fortune and public spirit, has retired from business in New York, and settled in Flushing, where he found the inhabitants, chiefly Quakers, almost void of all sense of religion, a total dissolution of all manners, and a horrid contempt of the Sabbath. He immediately set about a reformation. The first step was to engage Mr. Treadwell to come and settle there as a teacher of the Latin tongue, and on Sundays to perform the service of the church. His next step

* Father of Commodore Truxton. He lived on a farm of 212 acres, near Col. Martin's, north side of Hempstead Plains.

† Judge Horsmanden was in the Vestry of Trinity church from 1734 to 1772. He recruited his scanty means by marrying the rich widow of Rev. Wm. Vesey; though by an ante-nuptial agreement she reserved to herself the control of most, if not all, her property. In 1752, he bought a house in Jamaica, on the site of the present Town Hall, which he sold in 1761 to Thomas Braine for £220. He died 1778 at Flatbush, aged eighty-eight.

was to finish what was only the shell of a church. He built a handsome steeple and gave a very fine bell. It is now one of the neatest churches in America of its bigness; all which was done at an expense of £600 currency to himself. He and Mr. Treadwell by their good example have brought over many Quakers and Calvinists, so that I myself have been a joyful witness of a numerous congregation in a church wherein, within these three or four years, seldom assembled above ten or twelve persons. Such has been the happy effect of example.

The people of Newtown have finished their church, built a neat steeple and have had a good bell presented them by one Mr. Provost; and lately, Wm. Sackett, a gentleman of fortune, left by his will to the churchwardens a house and ground to the value of between £30 and £40 sterling per annum, to be appropriated to the use of such a clergyman as they think proper. They have therefore joined with Mr. Aspinwall and the inhabitants of Flushing, in a humble petition to the Venerable Society that Mr. Treadwell may be admitted as their missionary for those towns, and allow him such a stipend as their funds will allow.

The two towns cannot maintain a clergyman without assistance, and that more especially as they must pay to the support of Mr. Seabury who can indeed ill spare it as he has a large family.

The people of Jamaica are so well pleased with the thoughts of having a larger share of his services that they have agreed to allow him £25 per annum for the future in lieu of a parsonage. [He now has £20 from each of the three towns.]

Mr. Treadwell has left ten scholars (of which my youngest son is one) to the care of a young gentleman equally worthy with himself, and he proposes at his return to continue teaching, which will be an excellent nursery for our infant college."

CATECHIST.

February 11, 1763, the Society vote £10 to Mr. Ebenezer Kneeland, catechist at Flushing, who (April 10) returns his thanks to the Society for the appointment, and hopes so to grow in the knowledge and fear of the Lord as to be thought worthy (when of suitable age) to be employed in the great work of the ministry under the direction of the Society. In 1764 he was catechist at Huntington. He was a grandson of Rev. Dr. Johnson, and having taken orders in 1765, settled at Stratford, where he died, April 17, 1777, a prisoner to the patriots, in his own house.

INTRUSION.

Mr. Seabury complains (March 26, 1763,) that "Mr. Treadwell (who had now been licensed by the Bishop of London as missionary at Trenton) has intruded into my parish, having passed near my dwelling without calling on

me; has baptized a child, and preached once or more at Flushing, though I had the key of the church. All this was done with the direction of Mr. Aspinwall, who wants Newtown and Flushing set off from Jamaica and to be under the care of Mr. Treadwell; but the expenses of a growing family will not permit me to relinquish any part of my salary."

ORDER FOR CHANGING THE TURNS OF PREACHING.

Met at John Comes's inn, 1764, September 3, Samuel Smith and John Troup, church-wardens; William Sherlock, Benjamin Whitehead, Thos. Hinchman, John Comes, Robert Howel, Thomas and Richard Betts, vestrymen.

There having been a good deal of contention and uneasiness in the parish between the three towns concerning the turns of divine service, it is proposed for the sake of uniting all in brotherly love and peace:

1. That Newtown and Flushing each have service at their chapels every third Sunday, except it fall on Christmas, Easter, or Whitsunday; 2, besides preaching at Jamaica every third Sunday, the minister will return from Newtown or Flushing and preach at Jamaica in the afternoon, winter and summer; all which he can do if the people are punctual in attending. Thus the Jamaica people will have service every Sunday. This will, the Rector hopes, be agreeable to the vestrymen of Jamaica, and will take off a great load of odium and reproach from

SAMUEL SEABURY.

Agreed to for one year by the Vestry, and afterwards during pleasure.

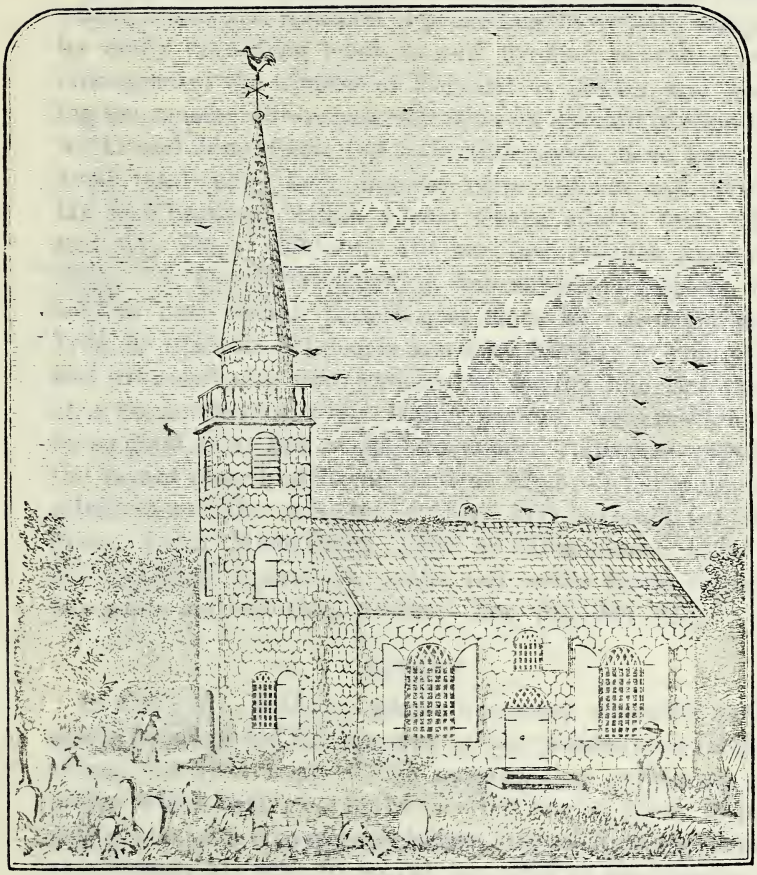
FARM.

"February 1. 1762. To be sold and entered on when the purchaser pleases, a small plantation (since Walter Nichols) half a mile east of Jamaica village, on which Mr. Seabury, Rector of the church, now lives. It contains twenty-eight acres of good land, a good dwelling-house (one end new), a genteel building, a dry cellar under the whole house, a well of good water, new barn, hovel and smoke-house. There is a fine orchard that makes fifty barrels of cider; also, a screw-press and cider mill of a new invention that grinds fifty bushels of apples in an hour. Also, fourteen acres of woodland two miles from the farm, and eight acres of salt meadow that cuts twenty loads of salt hay.* Apply to the above said Samuel Seabury, Jr., who will give a good title."

STATE OF THE CHURCH.

Mr. Seabury still complains (March 26, 1764) of the backwardness of his parishioners in complying with the christian

*Mr. Seabury's mark for his creatures is recorded in the town book, 1758, as "a crop of each ear."



ST. GEORGE'S CHURCH, HEMPSTEAD.

ANTHONY YELVERTON, HEAD WORKMAN.

Opened for divine worship Wednesday, April 23, 1735. Rev. ROBERT JENNEY, Rector.

THE NEWBERRY LIBRARY CHICAGO

sacraments, owing to the influence of quakerism and infidelity. He had however baptized at one time in his Newtown congregation ten adults, who gave a good account of their faith. Mr. Whitefield has again visited the Island, whose tenets and methods of preaching have been adopted by many dissenting teachers and strolling preachers who misrepresent the Church of England as popish, and teaching her members to expect salvation on account of their own works and deservings; but no church people have been led away, and many have become more serious and devout. He has baptized within a year eleven adults, forty white and five black children. He has twenty-eight communicants. A friendly disposition has subsisted between dissenters and church people ever since he has been here. 1765, he observes his people are more friendly to each other and promise to be more punctual in paying him the allowance for house-rent, which if they perform, his situation will be as good as he has a right to expect. He has supplied the vacant church of Hempstead as often as he could, and administered the communion there, and baptized ten children. From Michaelmas, 1764, to Michaelmas, 1765, he has baptized twenty-six white and seven black children, two white and one black adults.—*Doc. His.*, III, 327.

SALARY.

In 1766, Mr. Seabury, whose necessary expenses at Jamaica far exceeded the amount of his professional income, seeing but little hope of the congregation redeeming the pledge which they gave on his coming among them, of providing him with a parsonage-house, intimated to the Venerable Society his wish to accept the offer of the mission at Westchester, made to him by the church-wardens and Vestry.

MR. SEABURY LEAVES.

On December 3, 1766, Mr. Seabury, with consent of the Venerable Society to his request, was instituted rector of St. Peter's church, Westchester. He writes, July 25, 1767,

that "before I left Jamaica I baptized there four adults and three infants. I have made two visits there since and baptized one adult, two white children and three black ones; and I must do the people at Newtown the justice to say that since my removal they sent me twenty pounds currency."*

DIFFERENCES RECONCILED.

Rev. Charles Inglis writes from New York (November 27, 1768) to the Venerable Society that: "Jamaica, the principal town in the mission, is just twelve miles from New York; and, by reason of its vicinity to the capital of the Province, may be considered of as much if not more consequence than any other mission in this government. It is one of the four parishes established by an Act of our Assembly, and £60 annually levied for the support of a clergyman. Few of the members of the Church of England within the mission are wealthy, for as the lands are valuable they are generally parcelled out in small quantities among the inhabitants, who are numerous and chiefly dissenters.

This mission has been vacant for some time past and has thereby considerably suffered, as the dissenters are generally active on such occasions to draw away the members of the church. Some differences which have subsisted between the congregations prevented their application to the Society for a missionary since Mr. Seabury's removal. These differences, which were trifling in themselves and fomented chiefly by a few warm, imprudent men, I found no great difficulty in composing. Among the other clergy of this city I was invited to preach at Jamaica lately. The members of the three congregations attended, when I laid before them the ill effects and bad consequences of their divisions, and exhorted them to unite. This had so good an effect that they fixed on a day, the eighth instant, to meet in order to fall on the proper measures to procure a missionary. On being asked, I attended the meeting and preached to them again; and, afterwards, they made several Resolves, of which Mr. Bloomer will show you a copy."

REV. JOSHUA BLOOMER,

Rector, 1769 to 1790, was born in Westchester, and in 1759 was Captain in the Provincial forces, and afterwards a merchant in New York. He failed in business, but in after years when he acquired money he devoted it to the payment of his debts. He was an unselfish man. Having once

*Mr. Seabury, having been elected Bishop of Connecticut, was consecrated November 14, 1784.

married a couple, where a generous fee might well have been expected, an inquisitive person asked him next day the amount of his fee. "Oh, I had forgotten all about it," he replied. "It must be in my other pocket." On searching for it, two or three guineas were found wrapped up in paper. He had been recommended to the Venerable Society by the Rev. Dr. Johnson and several other clergymen as a studious young man of a very fair character, and desirous to enter the ministry. He was accordingly ordained by the Bishop of London, February 28, 1769, and appointed missionary with a grant of £30 yearly to the parish of Jamaica, Flushing and Newtown, at the earnest request of the people signified to the Society by the church-wardens of those towns.*

Mr. Bloomer came to Jamaica in those troublous times that intervened between the passage of the Stamp Act and the breaking out of the Revolution, when the non-importation agreement was in full force, as appears by the following editorial in the New York *Mercury*, of May 1, 1769:

"In consequence of some goods being sent from London in the Britannia, Captain Israel Munds, by the merchants there, without orders, and repugnant to the agreement entered into by the inhabitants of this city, a number of the merchants assembled last Saturday evening and agreed that the said goods should be stored immediately, without opening any of the packages; which agreement was instantly complied with by the gentlemen to whom they were addressed."

STATE OF THE CHURCH.

Mr. Bloomer, having sailed out of the Downs, March 19, 1769, came passenger in the Britannia to New York., and so to his mission at Jamaica safely in May, and writes that he was kindly received by the people. He finds the church at Jamaica a neat, well finished building; but those at Newtown and Flushing rather small. The people of Newtown propose to enlarge theirs in the Spring. He has thirty-nine

*The Venerable Society had hitherto granted £50 a year to the Rector of the parish of Jamaica; but there was great difficulty in collecting from the parish the tax of £60 per year, allowed by the Ministry Act. So now the Society at first refused to grant money or even to send a successor to Mr. Seabury. After a while, at the earnest request of a few influential persons in Jamaica and elsewhere, the Society appointed the Rev. Joshua Bloomer, the three congregations having first pledged themselves to pay him £50 a year. The Society, however, reduced their annual grant thereafter to £30.

communicants, who, by their constant attendance and unblemished life, are an honor to religion. In 1771 he again writes that he has been happy from the day of his arrival, in the affections of his people, expressed by every mark of kindness and respect, which renders him the more able to engage their minds to religion, the good effect of which is already conspicuous in their constant attendance on public worship, and in the prevailing sense of the necessity of a holy life. He officiates in course on Sundays at his three churches, and expounds the scriptures in the week to his people, who have a great desire for instruction. He endeavors to cultivate peace and love with people of other persuasions in the neighborhood.

Rev. Charles Inglis writes (August 12, 1769): "I am extremely glad that Mr. Bloomer is appointed to the mission at Jamaica. He is safely arrived and settled in his mission. He is very much esteemed and likely to do great service. Two of the congregations have punctually complied with their engagement already, and the third deficient only in a trifle, which Mr. Bloomer says will be made up in a few days. I am happy in the Society's approbation of what I did in this affair."

RECORDS.

Mr. Bloomer's records of marriages begin June 6, 1769; but his records of baptism before June 15, 1780, are lost. He writes (February 15, 1770) that since his arrival he had baptized forty-two children and three adults.

STATE OF THE CHURCH.

Mr. Bloomer says (February 15, 1770) I preach at the three churches alternately, and generally to crowded assemblies, who behave with decorum. The churches are neat and well finished. Though I enjoy the love and esteem of my hearers, I have a troublesome law-suit against the parish for £60, yearly salary, which they refuse to pay — *Doc. His.*, III, 330.

DISSENTING CHURCH-WARDENS SUED.

Mr. Bloomer was inducted, Tuesday, May 23, 1769, by a mandate from Gov. Sir Henry Moore; but the wardens re-

fused to pay his salary. He had to institute a suit in Chancery against Hendrickson & Edsall.* It was long depending, and not till April, 1774, did Governor Tryon, the Chancellor, decide in Bloomer's favor, each party to pay their own costs. To alleviate the misfortune of the losing party, Mrs. Tryon, before her departure for London, kindly made them a present of the costs, amounting to £80. Noble woman!†

CHANCELLOR'S DECREE.

"I decree that the defendants shall, on or before the fourth day of June next, at the door of the Parish church of Jamaica, between the hours of ten and twelve in the forenoon, pay Mr. Bloomer his salary from the time of his induction to the commencement of his suit in this Court, out of any moneys that may have accrued under the Ministry Act and have been received by the defendants, as church-wardens, prior to the filing of the bill, but without any interest. And I recommend the parish of Jamaica to pay all arrears of salary to the Rev. Mr. Bloomer that are due him since filing the bill, as any delay or further dispute would justly subject them to payment of costs.‡"

LOTTERY.

Scheme of a Lottery for raising £780 for the benefit of the established church in the parish of Jamaica, on Nassau Island, toward purchasing a glebe near said parish church.

The lottery will be drawn under the inspection of a number of persons of character, who are appointed for that purpose.

Adventurers in the first-class are desired to renew their tickets within ten days after drawing each class, otherwise they will be excluded. Very little more than two blanks to a prize. The whole subject to a deduction of fifteen per cent.

First	class,	2,000	tickets,	at 4s.,	-	$1,000.
Second	"	2,000	"	" 8s.,	- -	2,000.
Third	"	2,000	"	" 16s.,	-	4,000.
Fourth	"	2,000	"	" 24s.,	- -	6,000.

1772, February 11. The Jamaica Church Glebe Lottery, third class, was drawn. The prizes were:

*Robart Hinchman as church-warden, before the Revolutionary War, had invested £100 of the church money, which was repaid to him in 1776, in Continental bills; but in 1780 the British Police Court, at Jamaica, obliged him to pay over this money with interest (£120) in coin to Mr. Bloomer. On petition of his widow, Joanna, to the Legislature in 1790, the money was refunded.

†In 1757, Tryon married Miss Wake, a London heiress, worth £20,000.

‡It is expected that this decree will be brought by appeal into England.

One of $400.; one of $150.; two of $75.; four of $40.; eight of $20.; twenty of $10.; fifty of $8.; five hundred of $4. Total amount of prizes in the third clsss, $3,620.

N. B. The last class will commence drawing on Tuesday, fifteenth instant. Adventurers in the third class are desired to be speedy in renewing their tickets.

JAMAICA PARISH CHURCH LOTTERY.

(*Fifth and last class.*)

Scheme, viz.:

1	prize	of	$300	is - - - - - - - $300
1	"	"	200	" - - - - - - - - 200
1	"	"	100	" - - - - - - - 100
4	"	"	50	" - - - - - - - - 200
10	"	"	20	" - - - - - - - 200
30	"	"	10	" - - - - - - - - 300
50	"	"	8	" - - - - - - - 400
575	"	"	4	" - - - - - - - - 2300
672	Prizes.			$4000
1328	Blanks.			

2000 tickets at $2 each are $4,000, equal to £1,600. At 15 per cent. deduction £240. Not two blanks to a prize.

☞ The managers of the Jamaica Parish Glebe Lottery take this opportunity to return their sincere thanks to their friends for the assistance they have given in befriending the four classes of the Glebe Lottery, which enabled them to finish the classes much sooner than they had reason to expect; but, as the dispatch occasioned a number of the tickets to remain on hand to the church, which having proved unfortunate, they flatter themselves of this last indulgence of their friends in giving their assistance to the above scheme.

New York, February 25, 1772.

CHURCH GLEBE.

In 1778, £800 having been raised by lottery to lay out for a glebe, the farm of William Creed, a mile west of the village, was purchased, "seventy acres of good arable land, which will always be a considerable support for the missionary. The buildings need improvement to make the place comfortable and convenient."--*Doc. His.*, III, 339. The glebe did not suit as well as was expected, and was offered for sale. Here follows the advertisement (Feb. 9, 1786):

FOR SALE.

The farm belonging to the Episcopal church, Jamaica, pleasantly situated a mile west of the village. It contains seventy acres (six of which are woodland) good for pasture or tillage. It has a house, barn and young orchard, with a variety of other fruit. Inquire of Christopher Smith, Jamaica; Daniel Kissam, Flushing Fly;* or, Rev. Mr. Bloomer, Newtown." In 1788 Mr. Bloomer had spent £79, 19s., 9d., in repairs on the glebe.

CHURCH PALL.

On Easter Tuesday, 1773, the Vestry voted that the sexton should receive from non-subscribers 4s. for the use of the church pall, and he to have one shilling of it for fetching, carrying, and care of it. May 6, 1799, £4, 4s., were paid James Foster for taffety and rattinet to repair the pall, and £1, 12s. for tassels.

FUNERALS.

Aaron Van Nostrand (also called Drawyer,† the Dutch word for turner) made spinning-wheels and chairs. He was sexton of the church, and entered in a book every interment in the church-yard and funeral bell from 1773 to 1820, making in all seven hundred and seventy-six entries. For the fees of which he accounted to the wardens. We give some selections from his book:

Memorandum of the Funeral of Joseph Reade, one of His Majesty's Council, Friday, 17th July, 1778.

Parsons Bloomer and Bowden, Drs. Charlton and Frazier, Col. James, John W. Livingston, David Clarkson, and Christopher Smith are to be invited to-morrow at 3 p. m., at the house of Luke Eldert. The corpse is to move at 5.

Mr. George Folliot, Mr. Charles McEvers, Justice French and Isaac Ogden, pall bearers.

Isaac Pettit, Hope Mills, Jr., Thomas Smith, and Andrew Oakley, carriers, at 8s. each.

* Daniel Kissam, lawyer, had, April 22, 1794, removed to Herricks. Edward Barden succeeded him in the Vestry. John Kissam, the forefather of the Kissams, was born in 1644, and in 1667 married Susanna Thorne of Jamaica. In 1678 he bought a farm of 99 acres and settled on Great Neck.

† He was a loyalist. When the British occupied Jamaica, in 1781–2, he was appointed Marshal of the office of Police, and had directions to visit the bake-houses once a week to inspect the weight and quality of bread, He was also made overseer of highways with power to fine delinquents eight shillings a day. He was buried January 23, 1822, aged eighty-four.

Inviting, and grog for the carriers, 10s.; use of the pall, 4s.; digging grave, 8s.; funeral bell, 5s.

Sexton's Charges for Interments, Etc.

	£	s.	d.
1775, February 24.—Taking up the church floor for John I. Troup		5	
1776, April 21.—Mrs. Colgan, taking up the church floor and putting it down		6	
1776, October 1.—Half a funeral bell for Joseph Horsfield's child		2	6
1778, December 25.—Charles McEvers:			
Inviting and attending		12	
Funeral bell		5	
Use of church pall		8	
Six carriers	2	8	
1779, September 12.—Col. Geo. Brewerton:			
Inviting and attending funeral		16	
Funeral bell		5	
Digging grave and burying corpse	1	12	
Cleaning the church		12	
1781, November 30.—Dr. Field:			
Laying his wife in the church*	5		
Grave	1	4	
Taking up the floor		12	
Four carriers	1	12	
Funeral bell		5	
Use of church pall		4	
Inviting, etc		18	
1786, December 16.—Laying Mrs. Hammersly in the church		16	
1788, January 12.—Mr. Thomas Colgan:			
Laid in the church		20	
Attending funeral and cleaning church		16	
Pall and bell		9	
1790, June 28.—Rev. Joshua Bloomer:			
Laying him in the church		20	
Tolling bell three times		3	
Three funeral bells tolling		15	
Cleaning church		4	
1797, August 7.—Fleming Colgan:			
Laid in the church		20	
Cleaning and airing the church		20	
Bell and pall		9	

*Died at Jamaica, aged twenty-three, Catharine, daughter of Francis Brinley of Rhode Island, and wife of Dr. John Field, late surgeon in His Majesty's Hospital.

	£.	s.	d.
1799, July 27.—James Depeyster:			
Departing bell			3
Grave			12
Inviting			12
Bell and pall			9
1809, November 12.—Child of John Troup laid in church, and cleaning	1		6

REVOLUTIONARY WAR.

Mr. Bloomer writes that the principal members of his congregation, who refused to join in the measures of the Congress in 1775–6, had their houses plundered, their persons seized, some put in prison, others sent under guard to Connecticut, where they were detained as prisoners several weeks. "I administered the sacrament at Newtown, where I had but four or five male communicants, the rest being driven off or carried away prisoners. I was forbidden to read the Prayers for the King and Royal Family. On consulting my wardens and vestry (rather than omit any portion of the liturgy) we shut up our church for five Sundays; but, on the arrival of the King's troops, services were resumed, and in 1777 I had sixty-six communicants; and, since my last, have baptized twenty-four infants and two adults."

In 1779–80, Rev. John Sayre, a refugee, then residing at Flushing, assisted Mr. Bloomer. The Rev. John Bowden, who occupied the vacated Dutch parsonage at Jamaica, occasionally assisted also. The Dutch church was taken by the British and occupied as a store-house. Whenever their ministers (Schoonmaker and Rubell) came to Jamaica they were allowed the use of the English church.

LOYALISTS.

Here follows a specimen of the espionage practised by the Whig Committee of Jamaica who sent an information (June 21, 1776) to the Provincial Congress respecting fourteen disaffected persons, viz.:

"Dr. Charles Arden was the person who instigated the Tories to sign against having a Congress or a Committee.

Capt. Benjamin Whitehead, late Supervisor, repeatedly refused to communicate to the town of Jamaica certain letters from the General Committee of New York, requesting the town to be called together to elect members of a Committee or Congress.

Alexander Wallace, merchant of New York, but now resides at Jamaica, in Waters Smith's house.

George Bethune, formerly of Boston, maintains an intimacy with Benjamin Whitehead and Dr. Arden; and is suspected of corresponding with His Majesty's army and navy against the liberties of America.

[Dr. Samuel] Martin, from Antigua, dwells in Oba. Mills's house, opposite the meeting-house, at a high rent. He associates chiefly with James Depeyster.

Charles McEvers resides in John Troup's house, and was formerly a stamp officer.

Thomas and Fleming Colgan frequently go to Creed's Hill to look out. The two Dunbars, John William Livingston, Jr , and one of the Colgans were there lately looking out for a fleet.

John and William Dunbar shut themselves up and refuse to train or pay their fines.

George Folliot [a merchant of New York formerly from Ridgefield] lives with Jacques Johnson at Fresh Meadows, one and a half miles from Jamaica.

Theophylact Bache, of Flatbush, comes to Alexander Wallace's.*

James Depeyster lives next to William Betts's inn. His son Frederick† has been pursued several times, but can't be taken. He is said to be a dangerous tory."

1781, Mr. Bloomer writes that his mission goes on in every respect as he believes the Society would wish. He is punctual in the duties of his office, and the people very regular in their attendance on public worship. He has baptized, since his last letter, twenty-nine infants and two adults, and married thirteen couple.

This is Mr. Bloomer's last letter to the Society, that is preserved. He died Wednesday, June 23, 1790, at the age

*In the Spring of 1777, Col. Graydon, a Whig prisoner of war on parole, was invited to dine with Mr. Wallace. He says: "Mr. Wallace entertained us with much hospitality, and to show that this civility was not to be considered as a toleration of our principles, his son, a boy of seven or eight years of age, came into the room, and his father, putting a glass of wine into his hand, asked him: "What he drank?" "Church and King," replied the little fellow. I had recently contemplated becoming an Episcopalian, yet the sentiment appeared to me selfish and degrading in the extreme."

†He was better known by the fondling appellation of "Feady," and in 1778 he held a military office, and became Captain in Turnbull's Regiment of New York Volunteers; was wounded in 1780 and taken prisoner at the Lower Pedee. At the peace he went to St. John, but soon returned to the United States.

of fifty-five, "universally regretted," and was buried in the chancel.

> "In church he lies, but not a stone records
> His name or fame, his actions or his words."

In 1758, he received the degree of A. M. from Columbia College, and in 1790 that of S. T. D. At his death, the church owed him a balance of £14, 6s., 6d.

Our study of the Antiquities of the Parish Church, Jamaica, must now come to a close; for the Venerable Society made their last grant of £30 to Mr. Bloomer, February 20, 1784, and discontinued further aid to their missions in the Independent States. The Ministry Act was repealed, and the Parish, as such, no longer had a legal existence.

We propose, however, to continue our researches down to the present time, under the title of the History of Grace Church, drawing our information mainly from the minutes of the Vestry.

Some years ago the Rev. Dr. Hawks, under the direction of the General Convention, visited England and had copies taken of the letters of the Missionaries to the Society for Propagating the Gospel in Foreign Parts. Having occasion to know the contents of these letters, I procured (at a cost of fifty dollars) copies of such as related to the mission at Jamaica.* On comparing them with the abstracts printed in the annual reports of the Society I found many were missing. Perhaps, after being used by the Secretary, they were never put on file, and so cast aside, mislaid or destroyed. I am assured, however, that many letters of the missionaries and others are yet to be found in the archives of several ecclesiastical offices in England that have never yet been copied, and would shed much light on our ancient church history.

*After using these letters I presented them to the State Library. They were deemed so valuable that the Secretary of State had them printed in the third volume of the Documentary History of New York.

HISTORY

OF

GRACE CHURCH,

JAMAICA.

For four-score years our narrative has been enlivened by the letters of the missionaries, wherein they report the state of their cures, dwell on their grievances, and unreservedly pour forth their joys and their sorrows. Henceforward, for lack of material, we shall have to treat more of the temporal than of the spiritual concerns of the church.

SUBSCRIPTIONS FOR PAINTING AND SHINGLING THE CHURCH, AUGUST AND SEPTEMBER, 1786.

Whereas, the church-wardens and Vestry of the Episcopal church of the township of Jamaica did, at their annual meeting, Easter Tuesday last, make a survey of said church, and found it greatly in want of shingling, painting and other necessary repairs, for rendering it decent and fit for public worship; and, did resolve that the proper materials should be purchased, and a subscription opened for procuring such donations as would enable them to defray the necessary expense; we, the subscribers, being convinced of the propriety of the above resolution, towards supporting the church officers in the execution of it, do therefore give the several sums annexed to our names:

	£	s.		£	s.
Edward Barden	2		Christopher Smith	5	
Thomas Betts		16	Margaret Smith	2	
Samuel Brownjohn	3		Abraham Skinner	2	10
Joshua Bloomer	2		John Troup	5	
Thomas Colgan	1		Robert Troup	3	5
Dr. John Charlton	3		William Waters		9
James Depeyster	3		John I. Waters		9
Samuel Eldert		16	Thomas Welling	1	
William Edgar	2		Samuel Welling	1	
Sampson Fleming	2			£42	5
Daniel Kissam	2				

Two loads of shingles were bought at a cost of £30, 3s., 9d.; shaving them, £5, 15s., 6d.; window glass, £3; 172 lbs. nails, £7, 10s., 4d.

1786, September. The expense of removing the pulpit was £4, 6s.; and repairing the steeple, £5, 14s., 3d.; fixing the bell, £3, 9s. A stove should be bought and the fence repaired.

Money expended by Mr. Bloomer in repairing the glebe, in 1788:

	£	s.	d.
To James Mackrel	21	17	
Abraham Tuttle, carpenter work	5	4	6
Gilbert Rose, mason work	5	14	
James Nelson, shaving shingles	3	4	9
William Ustick, nails	5	16	8
John Thatford, carpenter work	6	6	
Stephen Bogart, labor	1	19	
William Waters, for boarding and carting	21	3	3
Hoel Smith	12	8	
David Lamberson, rum		2	9

The money received from collections, pall and bell, from 1775 to 1782, was £148, 15s., 2d.

The money received at Communions from 1775 to 1790 was £80, 7s., 1d; of this Mr. Bloomer gave to

	£	s.	d.
[Gowan] Nisbet	1	12	
1778, August 26, to Mr. Hutchins	1	10	9
1779, April 13, to N. D		16	
1780, March 21, to N. D	1	17	4
1787, to Mrs. S		16	
1788, to Mrs. S	5		

Inventory of the Temporalities of Grace Church, Feb., 1788.

	£	s.	d.
The church and half an acre of land it stands on			
The glebe or parsonage, yearly rent	30		
P. V. Cortland's bond of £200 at 6 per cent	12		
Henry Dawson's bond of £35, 7s., 7d. at 6 per cent	2	2	5
Benjamin Carpenter's bond of £13, 5s., 7d. at 6 per cent		15	11
	£44	18	4

1788, December 5. The Bishop's collection, £2, 2s., 9d., was paid Rev. Benjamin Moore. Jacob Bedell (a weaver) served as clerk at £4 a year.

In 1792 the vestry vote that his character shall be looked after. July 30, 1812, he is discharged for disorderly conduct. 1792, the seal of the church cost £2, 8s. 1793, £4, 15s., 3d. was collected for the missionary fund.

WILLIAM HAMMELL,

Rector, 1790 to 1795, was called August 1, 1790, at a salary of £40 per year from Jamaica, and £25 or £30 in lieu of the glebe. Newtown paid £40, and Flushing £35.

December 30, 1793, a subscription was started to buy a horse, saddle and bridle for Mr. Hammell.*

In 1792 the glebe was sold to John Van Liew for £603, 10s., and the money lent on bond; to Elias Hicks £225; to John B. Hicks £200; to Christopher Smith, £100.

Mr. Hammell's eyesight became so weak that he could not well see to read prayers in public service; so he resigned, August 17, 1795; but his people paid his salary up to November and added a gift of $100. He died Feb. 17, 1840.

1791. Candles for the "lecture" cost 7s., 6d.; in 1792, 11s., 6d. is paid for eleven pounds of candles; in March, 1793, 4s. was paid for four pounds of candles; in 1794, 12s. was paid James Foster for nine pounds; and 7s. to James Morrell for four pounds; in 1795, 7s. was paid. [These entries go to show that evening services were held.] 1793, January 2, the expenses at Wm. Wayne's [or Warne's inn] were 8s.

1793, VESTRY ELECTED, EASTER TUESDAY.

James Depeyster, Christopher Smith, *Church-wardens*; John Troup, Daniel Kissam, Thomas Welling, Jacob Ogden, Aaron V. Nostrand, John Hinchman, Abraham Skinner,† James Mackrel, *Vestrymen*.

COMMUNICANTS, 1791–3.

JAMAICA.—Christopher Smith, Mary Smith, James Depeyster, Sarah Depeyster, Ann Depeyster, Ann R. Depeyster, James McKrel, Millicent McKrel, Ann Betts, Jacob Van Pelt, John Dudley, Mary Dudley, Aletta

* Mr. Hammell, from Hackensack, New Jersey, a candidate for Holy Orders in 1789, was ordained deacon January 17, 1790, and priest, October 19. He married in New York, October 22, 1791, Mrs. Catharine Piercy, widow of Captain Piercy of the British Navy.

† Levinus Clarkson (April 2, 1795) succeeded lawyer Skinner, who was removed.

Warne, Aaron Van Nostrand, James Morrell, Sarah Morrell, Isaac Pettit, Mary Pettit, Catharine Hammell, John Dunn, Deborah Dunn.—21.

NEWTOWN.—Sarah Moore, John Moore, David Titus, Mary Renny, Abigail Alsop, Charles Roach, Elizabeth Roach, Lydia Burroughs, James Bonney, Joseph Morrell, Johanna Moore, Patience Lawrence, Ann Fish, John Waters, Mary Kippin, John Moore, Jr., Elizabeth Fish, Fanny Whitehead, Judith Roosevelt, Susanna Betts, Mary Sticklen, Benjamin Buckbee, Elizabeth Alsop, Susanna Bragaw, ——— Woodward, Elizabeth Hazard, Mary Lawrence.—27.

FLUSHING.—Elizabeth Ludlow, William Ustick, Susanna Ustick, Jane Ustick, Ann Ustick, Thomas Fairchild, Miss Fanny Moore, Thomas Reid, Elizabeth Reid, Rebecca Aspinwall, Gerardus G. Beekman, Bathsheba Thorne, Ann Smith.—13.

CHURCH TO BE REPAIRED.

1793, July. The church being considerably out of repair and going to decay, especially the fence around it, the foundation, floor, steeple, and east and west walls inside, and greatly in want of a new set of windows and frames, and painting within and outside, and a gallery for the black people, besides a new set of furniture for the pulpit, desk and cushions, etc., for rendering it more decent for the public worship of Almighty God; we, therefore, give for that purpose the sums annexed to our names that the materials may be purchased when most reasonable.

	£	s.		£	s.
Christopher Smith	20		Samuel Eldert	2	
James Depeyster	15		Levinus Clarkson	5	
John Troup	8		John Battin	2	
Jacob Ogden	3	4	James Morrell	1	
Charles McNeil	3	4	Ann Brownjohn	5	
Thomas Welling	2		Edward Barden	5	
Samuel Welling	2		John Dudley	1	
Thomas Betts	3	4			
James Mackrel	10			£87	12

SUBSCRIPTIONS FOR PURCHASING A HORSE, SADDLE, AND BRIDLE FOR REV. WILLIAM HAMMELL, DECEMBER 30, 1793.

	£	s.	d.		£	s.	d.
Christopher Smith	2			Samuel Welling		8	
James Depeyster	1			John Troup	1		
Charles McNeil	1			Charles Moulton	2		
Abraham Skinner		16		John V. Nostrand		12	
Benjamin Carpenter		12		John Thatford	1		
Samuel Brownjohn	1			Edward Barden	2		
Jacob Ogden		16		Newtown	5	18	1

	£ s. d.		£ s. d.
Peter Ogden.....	16	Flushing.....	10
James Mackrel.....	1	Balance by C. S..... .	13 11
Robert Crommeline.....	12		£34
Thomas Welling.....	16		

The horse was bought of William Golder for £34.

MUTUAL DISSATISFACTION.

1794, May 12. The Vestries of Jamaica, Flushing and Newtown met in Grace church. Prayers and sermon by Mr. Hammell. The congregation being dismissed, Mr. Hammell proposed: 1. That his salary was insufficient for his support. 2. Requested the calling of an assistant minister. 3. To alter the turns; that is, to preach a sermon in each church, in the morning, in one town, and in the afternoon in the other.

1. It was agreed to raise his salary; Jamaica to pay £40 a year, and to allow him £25 a year in lieu of the interest of the glebe; Newtown to pay £40; and Flushing, £35.

2. Agreed that the three congregations will consult with each of their churches on the propriety of an assistant minister, and report on Whitsun-Monday at Jamaica.*

1794, June 8. Mr. Hammell complains of his hardships. The full interest of the glebe money is not paid him. His call was for £90 a year by the three towns, and as much more as could be raised. As he consented to the sale of the glebe, the full interest from the money was his due. The Vestry, he thinks, should raise what subscriptions they possibly can; and if any deficiency, make it good out of the church funds.

1795, June 10. Mr. Hammell wants to know: "What he had been deficient in his duty?" Mr. Clarkson said: "He was deficient in reading, by making many blunders in the service of the church prayers." Mr. Hammell answered that his "eyesight was much impaired and prevented his seeing as well as he could wish."

* June 9, being a rainy stormy day, the Vestry did not meet.

1795, August 17. The Vestries of the three congregations* agreed that Mr. Hammell should resign; his salary to be paid up to November 1, and to raise as much more as they possibly can by subscription in each congregation, to their utmost, for his support.

Mr. Hammell resigned.

The Vestries of the three churches drew up the following memorial to the corporation of Trinity church:

"We solicit your attention to a subject in which the interest of humanity is nearly concerned, and which involves the reputation of our church for kindness and liberality to her servants. The Rev. William Hammell has been for several years past our minister, regularly performing his duties until he was disqualified by ill health. For many months past it has pleased God to afflict him with the loss of his eyesight and with other bodily infirmities, so that he is now incapable of discharging his pastoral office among us; and has been induced to resign his rectorship, and will soon have no means of subsistency. We intend to present him a donation, but this will shortly be expended, and he will be reduced to extreme necessity. It will not be possible for us to support two officiating clergymen, and have Mr. Hammell a pensioner. We hope the corporation of Trinity church will grant him relief in such way as their wisdom and liberality may dictate."

By the minutes of Trinity church it appears that the Vestry granted Rev. Mr. Hammell, "a paralytic at an early period of his ministry and incapable of self-support," £100 a year for thirty years, making a total sum of $7,500.

1795, October 22. The three vestries† met at Jamaica and proposed to call Rev. Thomas Lambert Moore of Hempstead. A long debate arose about the ownership of the glebe at Jamaica. Newtown and Flushing claimed a right

*Newtown.—John Moore, David Titus, *Church-wardens.* Joseph Burroughs, Peter Roosevelt, Benj. Buckbee, David Purdy, Isaac Bragaw, Jacob Moore, *Vestrymen.*

Jamaica.—Christopher Smith, James Depeyster, *Church-wardens.* Jacob Ogden, John Hinchman, Thomas Welling, Aaron V. Nostrand, Levinus Clarkson, Edward Barden, *Vestrymen.*

Flushing.—William Ustick, Francis Lewis, *Church-wardens.* Gerardus G. Beekman, John B. Hicks, John Hutchins Smith, Thomas Fairchild, *Vestrymen.*

† Jamaica.—Christopher Smith, James Depeyster, *Wardens.* James Mackrel, Levinus Clarkson, John Hinchman, Edward Barden, Thomas Welling, Aaron V. Nostrand, *Vestry.*

Newtown.—David Titus, *Warden.* Joseph Burroughs, John Delafield, Jacob Moore, *Vestry.*

Flushing.—William Ustick, G. G. Beekman, *Wardens.* Captain Dan. Thorne, John B. Hicks, Thomas Lawrence, Jr., John H. Smith, *Vestry.*

in it, which was denied by Jamaica; when the Vestries of Flushing and Newtown went off in a very abrupt manner and left the Jamaica men to themselves.

1795. The church collections from Easter to Easter were £9, 14s., 1d.; in 1801, £2, 12s., 3d.; and, in 1804, £14, 7s., 4d.

INVENTORY, FEBRUARY 8, 1796.

The church and half acre it stands on		
One bond, £332,	at 7 per cent.....	52 19 9
" " 225,		
" " 200,		
" " 35, 7s., 7d.,	at 6 per cent.....	8 18 4
" " 13, 5s., 7d.,		
" " 100,		
		£61 18 1

1796, August 21. A memorial with an estimate of the expense of materials wanted, and the subscription list wherein the vestry fell far short of what is really needed (about £500) were presented to the corporation of Trinity church, requesting their assistance to put the church in decent order and restore it to its former respectable state; and, by that means, bring back such of its members as have been induced, from its present unhappy situation, to withdraw themselves from its holy service to other places of public worship.

1797, March 13. Messrs. Smith and Depeyster were appointed to see the repairing done to the best advantage for the good of the church; and were authorized to draw on the treasurer for £200, and to receive the donations given for repairs. For making the fence as many locust trees were taken from the church-yard as could be spared.

1797, December 23. Trinity church assigned to Grace church £500 in bonds and mortgages.

1797, September 16. The vestry resolve that a sermon be preached and a collection made as soon as may be convenient for sending missionaries to propagate the Gospel on the frontiers of this State.

1799, May 20. Five dollars each is added to the salary

of the clerk and sexton. The subscription list of July, 1793, is declared void, and a new one started.

CHARLES SEABURY,

Son of the Bishop, ordered deacon July 5, 1793, was called January 15, 1796, and left March 2.

1795, November 3. Rev. T. L. Moore recommended to the vestry Rev. Charles Seabury for six months on trial, and find him his board, washing, etc., and to allow him a compensation for his services. The Vestry agreed that if £50 for the six months would be sufficient, they would endeavor to pay £25 for his board, and as much for his services.

On March 2, he received notice of the sudden death of his father at New London, and went home. He wrote back March 8, that he would not return. The Vestry had advanced him £10 in cash, and paid John D. Ditmis £9, 4s. for six weeks board and two and a half loads of wood; 5s. for his washing; and 12s. to Platt Smith, tailor; and other charges, amounting in all to £20, 3s., 6d.

1796, Easter Tuesday. James Morrell was chosen vestryman in place of Dr. Jacob Ogden, removed.

GLEBE.

1797, March 3. James Mackrel bought the place of Eliphalet Wickes [on the Flushing road in rear of the Town Hall] for a church glebe, at a cost of £300; and £100 was to be laid out on it for repairs. April 22, John Smith was paid 12s. for a load of straw to thatch the barn and stable; and 10s. was paid Dick, a free negro, for one and a quarter days thatching. In 1798, John V. Nostrand and Elizabeth Johnson rented the glebe, and in 1799 he and Mr. Price. In 1800, the small house and lot produced a yearly rent of £24. In 1803, Mr. Van Nostrand is to see that Mrs. Depeyster takes nothing that is fast from the glebe.

ELIJAH DUNHAM RATTOONE,

A graduate of Princeton College, an accomplished scholar

and eloquent preacher was called May 12, 1797, at a salary of $250 per year from Jamaica, and the interest of £900, which the church had in bonds from the sale of the glebe, and a like sum from Flushing. He was ordained deacon January 10, 1790, and married in 1791 the daughter of Rev. Dr. Beach of New York. He had been rector of St. Ann's, Brooklyn, from 1792 to 1797; also a professor of ancient languages in Columbia College. In 1799, May 15, he declined a call to Hempstead, for sundry weighty reasons which attached him to Jamaica. His residence was the place since Ezra Miller's, and is thus described, April 23, 1802:

FOR SALE.

"A country seat in Flushing, on the road from Jamaica, containing one hundred and ten acres, being land bought by Benjamin Cock of Thomas Willett, 1793. On it is a new house forty-four by thirty feet, with a kitchen and bed-room for servants in the basement, and six bed-rooms on the second story. It is on a lofty eminence with a view of Newtown, Flushing and its bay, the Sound, Westchester, and the Jersey shore. The ground slopes from the house which overlooks the farm, and is approached by avenues of butternut and poplar trees. It has pear and cherry trees, and twelve hundred peach trees transplanted from Prince's nursery. Inquire of Rev. Abm. Beach, New York, or Rev. Mr. Rattoone, on the premises."

THE CHURCH FUNDS,

On examination in 1794 proved to be in an unsatisfactory condition. Phillip Van Cortland's* bond for £500 in 1772 had fourteen years interest due on it; Henry Dawson's† bond for £35, 7s., 7d., had fifteen years interest due; and, Benjamin Carpenter's bond of £23, 5s., 7d., had ten years interest due. These bonds were soon after settled. In 1802, Miss Sarah Depeyster left the church a legacy of £100.

CALL.

1797, May 12. We, the church-wardens and vestry of Grace church, do hereby give a call to the Rev. Elijah D. Rattoone as Rector of our church, and (if it should meet the approbation of Trinity church to

*Van Cortland had married (1762) Catharine, daughter of Dr. Jacob Ogden, and lived on the west side of Beaver Pond. In 1764, he was in Halifax.

†Mr. Dawson lived at Brooklyn Ferry.

make the necessary arrangement, and upon the principal being properly secured*) do grant him the use and interest of £900 during the time he is rector and discharges the duties; and do covenant to raise annually £100 by subscription for his maintenance, on condition that divine service is performed in our church every other Sunday during the three winter months, and every Sunday morning during the remainder of the year.

CHRISTOPHER SMITH, JAMES DEPEYSTER, } *Church-wardens.*

LEVINUS CLARKSON, EDWARD BARDEN,† JAMES MACKREL, JOHN HINCHMAN, AARON V. NOSTRAND, } *Vestrymen.*

REPAIRING THE CHURCH.

1799, June 3. The Vestry agree to paint the whole inside of the church and pews white with a very light blue cast; the tops of the pews to be of a mahogany color. The outside of the church to be white; the reading desk is to be elevated, and the steeple raised according to the wishes of the congregation. William Puntine, Charles McNiel, James Morrell, and C. Smith, are to employ workmen by the day, and superintend the repairs. Subscriptions are to be soicited by C. Smith, J. Depeyster, Isaac Titford, John Thatford, and Thomas Welling. £200 are to be loaned.

1800, April 15. The materials left after repairing the church were sold. Present among others: Joseph Morris, Samuel Eldert, Josiah Brown, John Dunn, James Waters, Jer. Valentine, David Rowland, George Codwise, Jr., John Motley, Richard Van Dam, and Jona. Jones.

DONATIONS RECEIVED, 1799 & 1800, FOR REPAIRS OF CHURCH.

	£	s.	d.		£	s.	d.
Stewart & Jones.....	3	13	10	Thomas Betts...	2		
Isaac Titford	20			Jas. Mackrel(for the spire)	2	10	
John Battin,‡ by J. D. P..	2			Jas. Morrell (for repairs).	1		
Dr. Charlton, " " ..	4			Geo. Lindsay and Knox by allowance on the stepping stones.. ...	3	12	9
Christopher Smith.....	20						
John V. Nostrand	3	16					

*Trinity church assigned to Grace church £500.

†In 1771, Mr. Barden was at St. Eustatia, West Indies.

‡Mr. Battin was a British soldier in the Revolutionary war. He now kept a tavern opposite the church. He removed to New York where he died in 1852, aged 100 years and 4 months. Richard Betts, who died at the Kills 1713, reached the age of 113 years.

	£	s.	d.
Frederick Depeyster	4		
A friend to the church by J. V. N	4		
Ann Brownjohn		16	
James Morrell		16	
Joseph Morris	1		
A friend to the church by C. S	2		
Jona. Jones		14	9
John Dunn		10	
Thomas Welling	2		
Wm. Weaver (for repairs)	1		
Richard Betts	1	4	
Rev. Mr. Rattoone	2		
John Thatford	2	10	
Joseph Thatford	1	12	
Creed & Mills	1	12	
Friend to the church	1		
Estate of James Depeyster, in account	15		
Josiah Brown by C. S. in account		16	
Wm. Puntine by C. S.		16	
	£105	19	4

PAYMENTS FOR WORK.

To John Dunn, repairing ball and vane of the steeple	3	16	
Lock for the small gate		2	
Mr. Genet, for locust posts	1	5	
John Turner's account	1	12	6
St. Callow's account	5	3	6
Expense in removing the bell down		18	4
John McKie's account	4	5	6
Jona. Jones, blacksmith	6	6	5
Jacob Sherred, glazing windows	11	2	6

RATE OF WAGES.

James Mackrel, Sr. and Jr., work at	10s.	a day.
John Hinchman, work at	10s.	"
John and Joseph Thatford, work at	10s.	"
William Mackrel, work at	10s.	"
Nathan White, including board	10s.	"
John Hinchman, Jr., work at	9s.	"
Isaac Pettit, work at	9s.	"
Jacob Boerum, work at	9s.	"
Henry Ludlam, work at	9s., 6d.	"
Stephen Hendrickson, work at	6s.	"
Isaac Willet, work at	6s.	"
Michael Quinn, mason work at	12s.	"
William Weaver, work at	11s.	"
Henry Weaver, his son, work at	7s., 6d.	"
Jarvis Dobbs, work at	10s.	"
Jarvis Dobbs, boarding	2s., 6d.	"

WASHINGTON'S BIRTHDAY.

February 22, 1800, was commemorated at Jamaica in

honor of the virtues and talents of George Washington, when Mr. Rattoone said prayers; Mr. Eigenbrodt delivered the oration; and two odes composed by Mr. Faitoute were sung. The procession was formed in front of the Episcopal church and marched to the old stone church, the pulpit, desk and gallery of which were shrouded in black.

1801, September 6. Pursuant to a notice from Bishop Provoost,* C. Smith, Capt. Motley, and George Codwise, Jr., were appointed delegates to the special convention of New York.

1801, September 28. Blinds are to be procured for the front of the church.

Mr. Rattoone resigned his charge June 4, 1802, and went to St. Paul's church, Baltimore. Subsequently he became President of Charleston College, and died there of yellow fever, 1810.

1802, August 16. The church had now been destitute of a minister for two months past, and C. Smith waited on the Bishop in order to obtain a clergyman or a young gentleman that would read the prayers of the church and a sermon so as to keep the congregation together, which was small; but many had lately come into Jamaica. The Vestry offered a salary of $500; and, to stretch a point, might give the use or benefit of the little glebe which rents for sixty dollars a year.

1802, September 12. The Rev. Henry Van Dyke performed the services and offered to officiate further. October 24, Mr. Hobart preached; November 21, Mr. Hart of Hempstead. The Vestry thank Rev. Charles Seabury for his kind attentions while in Jamaica. October 25, a committee went around with a subscription list, and the Vestry conclude if a sufficient sum could not be obtained, then to request the aid of Trinity church (or the society about to be formed there) and ask for one hundred dollars toward the support

*Samuel Provoost was born of Dutch parents in New York, in 1742. He was admitted to Holy Orders in 1766, and officiated for a season in Trinity parish. Having been elected Bishop of New York, he was consecrated at Lambeth palace, 1787, by the Archbishop of Canterbury. He resigned his office in 1801, owing to ill health, and died in 1815.

THE RIGHT REV. SAMUEL PROVOST, D.D.

FIRST BISHOP OF NEW-YORK.

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of any gentleman that would take charge of Grace church. November 10, the Rev. Jasper D. Jones, of Perth Amboy, recommended Mr. A. V. Griswold of Connecticut; but Mr. Puntine had already gone to see the Rev. Calvin White to learn what his terms were and when he will wait on the congregation, it being the opinion of the great part of the people that he would be pleasing to them.

Mr. White's proposal was read in the Vestry meeting (November 29, 1802), and is as follows:

GENTLEMEN: My acceptance of the rectorship of Grace church must be on the following conditions: By five hundred dollars per year paid in half yearly payments; and, the use of the glebe, together with the time of a servant above nine years of age, for the first six months. I am unacquainted with the expense of living at Jamaica, and if it should be more than I now expect, after a year's service, I shall expect an augmentation.

With sentiments of respect,

C. WHITE.

Mr. Brown mentioned a report respecting the character of Mr. White; but, as Mr. Puntine described it, the Vestry all agreed in considering it malicious and without foundation.

The expenses of Mr. White in coming to attend church on Christmas was £6.

CALVIN WHITE,

Ordained deacon June 28, 1798, was inducted Thursday, July 21, 1803, by Rev. Mr. Hobart. His salary was five hundred dollars and the use of the glebe, which John V. Nostrand the tenant was requested to give up to him December 10, 1802. The Vestry were displeased at his alleged want of candor. He left in an abrupt manner, having obtained a place more to his liking, August 17, 1804. Mr. White had quit the Presbyterian church and passed through the Episcopal on his way to Rome. He was, it is said, an accomplished scholar and thorough master of Hebrew. After his displacement from the ministry in 1822 he lived

the life of a quiet layman in sight of the sanctuary where he had so long officiated. He died at Derby, Connecticut, in 1853, aged ninety. Ri. Grant White, the litterateur, is his grandson.

SALARY.

1802, December 10. The church-wardens, vestry and congregation are willing to have Rev. Calvin White as rector of Grace church, to perform service twice on Sunday during nine months in the year, and one service during the three winter months; and, he to have the church open on all festivals and (if agreeable to the congregation and they will attend) on Wednesdays and Fridays in every week in the year; and to instruct the children in their catechism; and we agree to pay him five hundred dollars per year, as compensation for his duties and services, in two equal and half yearly payments, and give him the use of the glebe and the use of a servant above nine years old for the first six months. The settlement is to be during such time as both parties shall live in good fellowship and peace.

CHRISTOPHER SMITH, THOMAS WELLING, } *Wardens.*

JAMES MACKREL, DAVID ROWLAND, GEORGE CODWISE, JR., WILLIAM PUNTINE, SAMUEL WELLING, JOHN MOTLEY, JOSIAH BROWN, } *Vestry.*

MARRIED,

October 28, 1792, by the Rev. Dr. McWhorter, the Rev. Calvin White, minister of Hanover, N. J., to Miss Phebe Camp of Newark.

"Happy the youth that finds the bride
Whose birth is to his own allied,
The sweetest joy of life."—*Watts.*

INDUCTION.

At Mr. White's induction prayers were read by Rev. Abm. L. Clarke, of the Flushing and Newtown churches; sermon on the duties of the office of the church, from II, Cor., IV, 5, by Rev. Seth Hart. Present, the Rev. William Harris, St. Mark's church, N. Y.; John Moore and David Titus, church-wardens of Newtown; and a considerable number of the congregation, though it was in the harvest

season. The communion was administered and a collection made. The clergy and vestry with the invited persons adjourned to Mrs. Waters's, where a handsome dinner was prepared at the expense of the vestry.

COMPLAINTS.

1804, May 7. Mr. White complains that his house is out of repair, leaks very much and smokes considerably. The vestry conclude to put off buying another place till the times get more settled and places reduced from the present high prices; but, Mr. Smith is to inquire what places are for sale and know the lowest prices.

1804, August 22. Mr. White neglects visiting his people in a friendly way, and more so in visiting the sick. There are three or four families within a mile of the parsonage that have not been able to attend church since last winter. He may inquire of Mark Disosway and John Skidmore, the collectors.

INVENTORY, FEBRUARY, 1804.

The church and half acre of land it stands on	
Small lot and house occupied by Rev. Calvin White, rector.....	
Security of £900 at seven per cent	£63
Bond of £67, 15s., 9d. at six per cent..... ..	4
Legacy of Sarah Depeyster, £100	6
	£73
Owing for repairs of church, £100 at six per cent.....	6
	£67

SUBSCRIPTION LISTS.

From the departure of Mr. Rattoone to the coming of Mr. Sayres the church labored under great difficulties. Ministers were employed mostly for short periods; the scanty revenue of the church being increased a little by voluntary subscriptions whenever a minister was called, as the following list shows:

	C. White. 1803.	J. Ireland. 1807.	E. D. Barry. 1808.	T. Clowes. 1809.
Austin, Mary P.....		$3.00	$3.00	$7.00
Betts, Thomas..	$6.00	3.00	5.00	5.00

	C. White. 1803.	J. Ireland. 1807.	E. D. Barry. 1808.	T. Clowes. 1809.
Bogert, Cor. I., Esq			$10.00	$10.00
Betts, Richard	$5.00	$3.00	4.00	4.00
Brewer, Eliza, Mrs	10.00	2.00	5.00	10.00
Brown, Josiah	8.00			
Carman, Samuel S				3.00
Codwise, George, Jr	10.00	7.50	10.00	10.00
Cortelyou, Aaron		1.00		
Cortelyou, Peter	7.00	2.50	4.00	4.00
Creed & Mills			5.00	8.00
Cruger, Henry, Esq		3.00		
Dayton, Hora	8.00			
Depeyster, James, Mrs	12.50			
Disosway, Mark	5.00	3.00	3.00	
Dunbar, Eliza, Mrs				6.00
Dunn, John	1.25			
Dunn, Cary, Esq				4.00
Eigenbrodt, L. E. A	10.00	5.00	8.00	5.00
Eldert, Samuel	5.00	2.00	6.00	4.00
Finglass, Mrs	2.00			
Faier, Charles			2.00	
Friend to the church, by D. S	5.00		4.00	
Greenoak, Samuel	1.00			2.00
Gracie, Archibald				10.00
Greswold, Thomas		5.00	5.00	
Harrison, Mrs	3.00			
Hendrickson, Urias, carpenter	2.00			2.00
Hewlett, John, Esq	12.00	5.00	10.00	10.00
Hewlett, John, Jr	6.00			
Hicks, Stephen	8.00	3.00	5.00	5.00
Hinchman & Smith	2.50			
Hitchcock, William H			5.00	
Hinchman, Sally			1.00	1.00
Hitchcock, D. M., Dr				10.00
Hinchman, Rachel	1.00			
Hoogland, John				2.50
Jones, Jonathan	2.00	1.00	1.00	
King, Rufus, Hon		10.00	10.00	10.00
Kissam, Benjamin T	6.00	5.00	10.00	10.00
Kissam, Daniel	10.00	5.00	10.00	10.00
Laton, Sarah, widow				4.00
Lawrence, James	6.00	4.00	6.00	6.00
Leech, Oba. and Abm.			2.00	
McNiel, Charles	10.00	5.00	10.00	10.00

	C. White. 1806.	J. Ireland. 1807.	E. D. Barry. 1808.	T. Clowes. 1809.
Motley, John, Captain	$10.00	$5.00	$6.00	$5.00
Mackrell, James	6.00	3.00	5.00	6.00
Mackrell, James. Jr	1.25		1.25	1.50
Martin, Elcie, Miss	4.00			
Mills & Creed	5.00	3.00		
Mills, Peter			1.00	1.50
Morrell, James	3.00	2.00	3.00	3.00
Morris, Joseph, barber	2.50	1.00	2.00	2.00
Menema, Daniel, Dr	2.00	2.00		
Nafis, George			1.00	1.00
Napier, Andrew		5.00	5.00	6.00
Nostrand, Timothy		7.50		
Oldfield, Joseph	4.00			4.00
Parker, Edward		2.00		
Polhemus, Abraham	3.00			
Polhemus, Johannes		1.50	1.50	
Polhemus, Frederick				1.50
Puntine, William	7.00	4.00	10.00	10.00
Roe, Joseph, Captain	1.00	1.50	2.00	3.00
Roe, Lawrence	3.00			
Rowland, David	6.00	2.50	6.00	5.00
Rowland, Benjamin	4.00	2.00	4.00	4.00
Scriba, Ann., Mrs				10.00
Seely, Joseph		2.00	3.00	3.00
Sale, William A			1.50	2.50
Sproull, James				3.00
Shelton, Nathan, Dr		2.00	4.00	5.00
Skidmore, John	6.00	4.00	6.00	6.00
Skidmore, Willet	3.00		2.50	2.50
Simonson, Jeremiah	2.50			
Smith, Christopher	20.00			
Smith, Mrs	5.00			
Smith, Hester P		3.00		
Smith, Katharine		3.00	5.00	10.00
Smith & Hinchman		1.00		
Thatford, Joseph	3.00	2.00	3.00	3.00
Thatford, John	4.00	2.00	4.00	4.00
Tibbals, Lucretia				2.50
Troup, John	7.50	4.00	8.00	8.00
Underhill, Mrs	1.00			
Van Dam, Richard*	5.00			

* Since removed or declined.

	C. White. 1803.	J. Ireland. 1807.	E. D. Barry. 1808.	T. Clowes. 1809.
Van Lew, John	$2.00		$2.00	$4.00
Van Lew, Ann	2.00			
Van Nostrand, John	10.00	$5.00	10.00	10.00
Valentine, Jeremiah	4.00	2.00	4.00	4.00
Waters, James, Mrs	4.00			
Waters, John			2.00	
Wooffendale, Miss and scholars*	20.00			
Welling, Thomas	6.00	2.00	4.00	5.00
Welling, Samuel	5.00	2.00	4.00	5.00
Welling, John W	2.50	1.25	2.50	2.00
Welling, John			1.00	
Wiggins, Richard	2.00		2.00	2.00
	$316.50	155.25	256.25	326.00

STATE OF THE PEWS.

1803, February 8. The vestry met to consider the present state of the pews, and to appoint a committee to regulate the pewholders and the expenses of the additional new pews. Agreed that no person shall hold a pew without paying a reasonable compensation for the support of the church. If any family is not sufficient to fill the seat, the committee shall appoint those of the congregation needing seats (who may be agreeable) to sit with them.

OCCUPANTS OF PEWS.

No. 1. Thomas Welling and family.
" 2. James Mackrell and son.
" 3. Stephen Hicks.†
" 4. Mrs. Sarah Laton, a seat. Given April 8, 1806, to Mr. John Hewlett.
" 5. Mr. Eigenbrodt, and tutors and students on the [front] bench.
" 5½. New pew. Peter Cortelyou and Mark Disosway.
" 6. Capt. John Motley.‡

* Since removed or declined.

† Left to the committee on pews: Samuel Welling, Josiah Brown, John Motley, and George Codwise, Jr.

‡ He had been engaged in the southern coasting trade, and latterly was a merchant in New York.

" 7. William Puntine and Mrs. Finglass [widow of a sea captain.]
" 8. Richard Van Dam and Abraham Polhemus.
" 9. Caleb Mills, stage driver.
" 10. Thomas and Richard Betts.
" 11. Mrs. Brewer and Smith.
" 12. James Morrell.*
" 13. Mrs. Troup and Waters.
" 14. Miss Wooffendale† and scholars. Given, April 8, 1806, to Mr. Eigenbrodt and family.
" 15. Samuel Eldert* and Mrs. Van Lew and daughter.
" 16. Miss [Alice] Martin.*
" 17. Charles McNeill‡ and family.
" 18. John W. Welling and John Hewlett, Jr.
" 19. Aaron V. Nostrand and family, and Joseph Morris.
" 20. Mrs. Depeyster's family. Given, May 21, 1804, to Thomas Greswold.
" 21. George Codwise and family.
" 22. Christopher Smith. Given April 8, 1806, to Rufus King.§ Mrs. Smith is to occupy No. 26.
" 23. Samuel Welling and family.
" 24. John and Joseph Thatford and Uriah Hendrickson.
" 25. David Rowland and Mrs. Underhill.
" 25½. New pew. Josiah Brown, Jona. Jones, and John Dunn.
" 26. Joseph Oldfield and Jeremiah Valentine.
" 27. John, Sally, and Rachel Hinchman, and Mr. Jeremiah and Mrs. Simonson.
" 28. Daniel and Benjamin T. Kissam, and their families.
" 29. Benjamin Rowland and John Hewlett.
" 30. Willet and John Skidmore, and James Lawrence.
" 31. New pew.*

Four new pews in the belfry [for the blacks].

1801, September 28. The two common pews in front of the desk are to be altered into a square pew to accommodate Miss Wooffendale and her pupils.

*Left to the committee on pews: Samuel Welling, Josiah Brown, John Motley, and George Codwise, Jr.

† She kept a boarding and day school in Jamaica, but removed to Brooklyn in May, 1804.

‡ "Major Charles McNeill at New York, a half-pay officer of the British army (October 27, 1783) requests permission of Governor Clinton to remain six months in the State of New York, as he has no money in America, Europe being his native place." He lived some years on the place now G. W. Damon's, which he bought in 1804 of James C. Roosevelt. He married Sarah Prince, 1777, and died 1825, aged eighty.

§ Mr. King had the politeness of the old regime. On entering church, as he passed Timothy Nostrand's pew on his way to his own, with an inclination of the head and gesture of the hand, he would say: "Your servant, sir," and so walked on.

1806, April 8. Mr. Clarke is to have the new seat by the desk.

1808, October 1. Mrs. Dunn is to have half of James Morrell's pew.

1809, June 7. Mr. Jones is asked to give up his seat to Captain Hall.

1809, September 21. John Hewlett, Esq., agrees to take Mr. Oldfield and wife in his seat; June 7, Mr. Morrell will take Mrs. [Elizabeth, widow of George] Dunbar,* and niece, Mary, in his pew; Mrs. Sarah Laton and Mrs. Sproull agree to take Mr. Jones in their seat; Mr. Samuel S. Carman is to have the small seat near the desk; Mr. Cortelyou takes Joseph Roe and wife in his pew.

☞ Mr. Aaron V. Nostrand† is directed to furnish strangers, and not let them take seats where they please, particularly Mrs. Kissam's seat.

Half of Sally Hinchman's pew is given to Mr. Oldfield and wife.

1810, Mr. Motley is told that Mr. Cortelyou dislikes Elizabeth Welsor sitting in his pew.

1811, April 16. Augustus Sackett was to occupy half of Major McNeill's pew; but, he took Mr. Morrell's seat. John Hoogland sat there also.

1813, May 12. Abiathar Rhodes, late of St. Croix, is to have half of Mrs. Dunbar's pew.

1817, August 30. Joseph Seely's pew is given to Miss Hannah Wickham.

Monson Hayt, administrator of C. Smith, who died January 29, 1805, delivered to the church-wardens the parish register, the book of accounts and proceedings, and the charter of the church, together with the seal and impres-

* "George Dunbar of Dominique, W. I., merchant, but at present residing in New York, in 1774 bought for £286 the house and lot of Benjamin Carpenter, butcher, on the high street, Jamaica. He died 1806.

† Thirteen dollars are voted to A. V. Nostrand, sexton, to discharge his doctor's bill in the accident of breaking his leg, March 26, 1806.

sions; also, a bond of Rev. E. D. Rattoone (July 3, 1802) for £900, secured by mortgage.

GEORGE STREBECK,

Who had served six months at North Salem, was called for six months from May 1, 1805. There is no record of his services here, as Christopher Smith was then dead.* Mr. Strebeck had been a Lutheran minister; but, on June 29, 1804, on St. Peter's festival, he with his wife was confirmed in Trinity church, New York, by Bishop Moore, and July 18 was ordained deacon. March 10, 1805, he was admitted to the order of priests in Christ church, New York. After leaving Jamaica he became rector of St. Stephen's church, New York; but resigned May 5, 1809, and retired to private life.

ANDREW FOWLER,

Made deacon June 21, 1789, was called for six months, April 8, 1806. He was born at Rye in 1760, kept school there, and read prayers for six months at the close of the Revolutionary war. He was ordained priest 1790, and for two years had charge of the churches of Setauket, Huntington and Oyster Bay. He married Mary Doty of Cold Spring, October 4, 1787. He died, respected and beloved, at Charleston, December 9, 1850, aged ninety.

JOHN IRELAND,

Who was made deacon in 1792, and had served at West-

*In 1781, April 11, Christopher Smith bought land in Jamaica of John and Mary Sayre and Mary and Elizabeth Southard; and, in 1785, July 12, he bought more land of Ann Banks. November 2, 1805, Rufus King bought this farm and woodland, being ninety acres, for $12.000.

chester and Brooklyn, was called for six months from May 1, 1807. He died as chaplain in the Brooklyn navy yard, March 25, 1822, aged sixty-six. He was born in England, the son of a British Revolutionary officer. He was a scholar of polished manners and pleasing voice.

The vestry* (June 30, 1807) appoint Captain Motley to provide for Mr. Ireland from Saturday night to Monday morning; and a reasonable compensation is to be made him.

PROPERTY OF GRACE CHURCH, MARCH 28, 1807.

Isaac Lawrence's note	£400
Bond from St. Stephen's church, New York	200
In the hands of Trinity church	500
Jordan Mott's note	20
Cash in hands of Treasurer	6 10 8
Glebe and church excepted	£1126 10 8

Copy of a letter, drawn January 12, 1807, to the Right Rev. Benjamin Moore, D. D., Bishop,† and the wardens and vestry of Trinity church:

GENTLEMEN: The wardens and vestrymen of Grace church, Jamaica, beg leave to represent to your Board the state of the funds of their church, hoping you may be disposed to grant them such assistance as might enable them to give a minister a comfortable support to perform divine service in our church. The annual subscriptions of the congregation are about £125. We have a parsonage house much out of repair

*Charles McNeill, Esq., John Motley, *Wardens.* James Mackrell, Timothy Nostrand, Samuel Welling, Thomas Greswold, John Van Nostrand, David Rowland, John Skidmore, William Puntine, *Vestrymen.*

†Bishop Moore was born in this parish, 1748, and a native of Newtown, where he taught school for a time; admitted to Holy Orders in 1774, and officiated in Trinity church many years; consecrated bishop in 1801, and died in 1816. In 1774 he married Charity Clark, which occasioned the following rhymes:

The good *Parson* deserves a good *Clark;*
Such happiness has he in store;
'Twas *Charity* blew up the spark,
And fixed the bright flame in one *Moore.*

In the Revolution Mr. Moore was a Loyalist, and on the return of the exasperated Whigs to the city, he felt shy of appearing in public for fear of insult. Gen. Hamilton being aware of this called on him one morning and invited him to take a walk. They went arm in arm through the most public places, and the Coffee-house in Wall street; and, as Gen. Hamilton escorted the minister back to his door, he took leave, saying: "Now, Mr. Moore, you need fear no trouble. They all see you are my friend and under my protection."

THE RIGHT REV. BENJAMIN MOORE, D.D.

Bishop of the Protestant Episcopal Church in the State of N. York.

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which rents for £25; the interest of £1,100, for £500 of which we are obliged to your goodness. Permit us to mention that about a mile from the church is a small farm of about twenty-nine acres of land, with a house, barn, etc., for sale. We take the liberty of stating this in hopes that you will be inclined to afford us your assistance, and that it may be more agreeable to help us by the purchase of a glebe than in any other way. We intreat you to take the state of our church into your serious consideration, and to grant us such aid as may enable us to settle a clergyman in our church. Every exertion on our part has been used in hopes that the congregation would subscribe liberally; but it is not in our power to do more. It is painful to us to make this application; but, without your assistance, we shall be obliged to remain in the disagreeable situation we have been for many years.

We are most respectfully your obedient, humble servants,

CHARLES McNEILL, } *Wardens.*
JOHN MOTLEY, }

EDMUND DRIENAN BARRY,

A classical teacher, and principal of the Episcopal Academy in New York, of Irish birth, made deacon June 11, 1803, was called for a year from April 1, 1808, at a salary of five hundred dollars. The vestry also paid his stage expenses and board from Saturday night till Monday morning. His board cost seventy-five dollars, and stage-hire forty-five dollars.

COMMUNICANTS, JUNE 6, 1808.

John and Mrs. Hewlett, Mrs. King, Aaron V. Nostrand, Jeremiah Valentine, David Rowland, James McKrell, Sr. and wife, Mrs. Barry, John Hoogland, Mrs. Brewer, and Tom, a black. $2.34 received.

The communion money for the whole year was $10.14; for the missionary fund, $10.02; for the Episcopate, $10.61.

HONOR DECLINED.

Mr. Eigenbrodt (Saturday afternoon, April 30, 1808) presents his compliments to Mr. McNeill, to request him to present to the congregation of the Episcopal church at Jamaica his best thanks for the intended honor of a seat in the vestry; but must, from weighty motives, decline acceptance. He will, nevertheless, be the well-wisher of their and every other laudable institution.

1808, October 15. Thirty persons were confirmed by

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Bishop Moore, and twenty-three on July 3, 1814, by Bishop Hobart.

Trinity church (February 19, 1809), through Rufus King's influence, granted Grace church three lots in New York, yielding £100 per year, for the support of an Episcopal clergyman. Mr. King was warden of Trinity church from 1805 to 1812.

MR. KING'S LETTER TO THE WARDENS OF JAMAICA.

NEW YORK, February 19, 1809.

GENTLEMEN: It affords me great satisfaction to state to you for the information of the vestry of Grace church, that in calling up your petition to the wardens and vestry of Trinity church, and representing to them (which I took the liberty of doing) the situation of your church, they have this evening made a grant to your church (and ordered a committee to select the lots*) of so much of their real estate as will yield you an income of £100 annually. This grant, according to their usual precaution, will be so limited as to be applicable only towards the support of a Protestant Episcopal clergyman. I am, beforehand, confident that your vestry will entertain a just sense of this proof of the disposition of Trinity church to employ the funds which Providence has placed in their hands so as to uphold and advance the prosperity of the church. It is earnestly to be hoped that the parishioners of your church will cooperate with the views which have procured the liberal aid from Trinity church, and by a general subscription of an annual contribution enable the vestry to call and settle a learned and respectable clergyman among you. As this, from every consideration, is a measure of great importance, and when once done cannot easily be undone, much prudence should be observed and sufficient time taken before your decision is made.

With a deep concern in the welfare, usefulness and character of your church, I remain, gentlemen, your obedient and faithful servant,

RUFUS KING.

1809, April 19. Rufus King writes to the vestry, advising them not to engage a minister, at present, for more than one year. The vestry agreed to do so.†

* Three lots in Lumber street [since Trinity place] and one in Reade street.

† One Saturday, Rufus King, then living in Newburyport, was detained so late in Court at Plymouth that he could not set out for home till a Sunday morning. Coming to a Friends' meeting-house, he dismounted, hitched his horse, and went in. It being a silent meeting, Mr. King, after a while, arose and addressed the people, and then quietly left. The Friends wondered who the stranger could be. Some time after, a convention was held at Boston, and Mr. King had occasion to rise and say something; whereupon, one of the delegates, a Friend, suddenly exclaimed aloud: "Why, that's the man that spoke in our meeting!"

1809, April 4. James Mackrell is appointed to carry the plate for collections; and, in his absence, John V. Nostrand.

TIMOTHY CLOWES

Was called April 23, 1809, at a salary of seven hundred dollars, and left April 23, 1810, for St. Peter's, Albany. He was a graduate of Columbia college; admitted to the diaconate, November 30, 1808; served St. Matthew's church, Jersey City, from August 1, 1808, till he came to Jamaica. He boarded at widow Dunbar's, and became engaged to her niece Mary. The engagement was subsequently broken off by mutual consent. The people would not let the matter drop thus, but took sides for and against their minister. Mr. Clowes having allowed some disparaging remarks to escape his lips, Miss Dunbar, at the instigation of her friends, brought suit against him in the Supreme Court, New York, October 30, 1810, by her attorney, Martin S. Wilkins. The ablest counsel were employed on both sides, and the jury rendered a verdict, May 4, 1812, of four thousand dollars damages and six cents costs. Meantime, Mr. Clowes had become pastor of St. Peter's church, Albany. See report of trial in *Evening Post* and *Mer. Advertiser*.

Mr. Clowes was a large, raw-boned man; but, beneath a rough exterior he had a cultivated mind. He published a volume of sermons and some mathematical works. Most of his life was spent in teaching. In 1823, he was president of Washington college, Maryland, and became successively principal of several literary institutions, and received the degree of L. L. D. In 1830 he started a weekly paper called *The Schoolmaster*. He closed his chequered career at Hempstead, the place of his nativity, June 19, 1847, at the age of sixty, having received the last consolations of the church.

CALL.

The congregation of Grace church agreed (April 23, 1809) to give the Rev. Timothy Clowes a call for one year, on the following conditions:

1. That he reside among us. 2. That he preach twice a day eight months in the year, and once a day the other four. 3. That he do all the parochial duties, or cause them to be done. 4. That he instruct the children every other Sunday, after morning service, in their catechism, etc. And the wardens and vestry agree to pay him seven hundred dollars in equal half-yearly payments, on October 23 and April 23.

TIMOTHY CLOWES.

CHAS. MCNEILL, WM. PUNTINE, } *Church-wardens.*

JAMES MORRELL, JAMES MACKRELL, JOHN THATFORD, } *Vestry.*

The above call on Mr. Clowes was signed, Saturday evening, June 17, at Mr. Puntine's.

1809, June 7. Mr. Eigenbrodt is to be asked whether the children under his care ought not to help support the church.

1809, August 29. Mr. Clowes preached; and a collection was made to support the Episcopate, twelve dollars and sixty-five cents; for the Missionary Society, October 1, twenty-one dollars.

1810, January 3. Mr. Clowes is to go Elizabethtown and invite Mr. J. C. Rudd to come and see us, and offer him seven hundred dollars a year. January 27, Mr. Rudd's people had raised his salary to seven hundred dollars; and so he could not leave them.

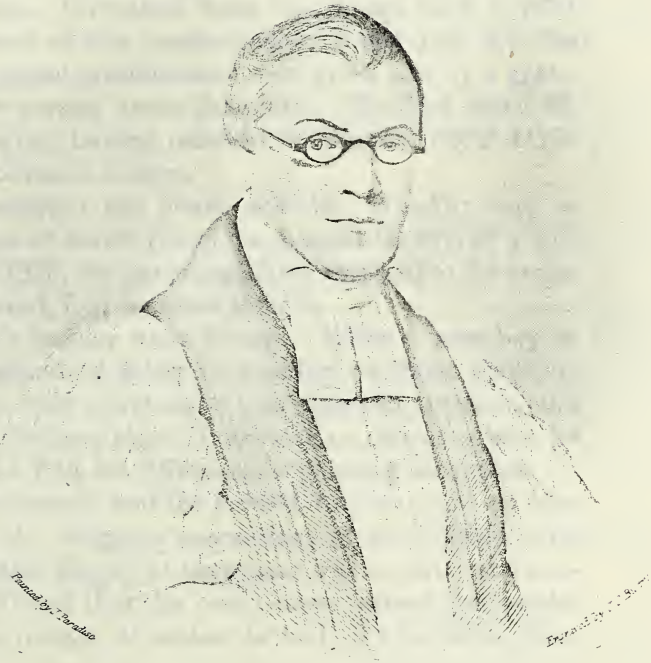
1810, April 24. The church-walk, bars, and turns are to be mended. [To keep stray animals and carriages off the side-walk in front of the church, it was railed off from the street with a fence of a single bar, with turn-styles at the ends.]

Mr. George Codwise does not wish to serve as warden.

The vestry inspected the accounts of William Puntine, treasurer, and great satisfaction was given to see them justly kept.

GILBERT HUNT SAYRES

Was called May 1, 1810, at a salary of seven hundred and fifty dollars per year. He was born in New Jersey, and



JOHN HENRY HOBART, D.D.

Third Bishop of New York

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was a graduate of Columbia college, 1808; studied for the ministry with Rev. Dr. Lyell of New York; made deacon, October 6, 1809, and admitted to the order of Presbyters by Bishop Hobart* in Zion church, New York, February 27, 1812. At his first coming he wore the conventional dress of that day, viz.: breeches buckled at the knee, black stockings, and shoes. He retired from the charge May 1, 1830, on an allowance of one hundred dollars per year for five years. Occasional gratifications were given him by a grateful vestry for several years thereafter. He died April 27, 1867, aged eighty, having received the degree of S. T. D., in 1863, from Columbia college.

He first occupied the house now Dr. Wood's; but, in 1812, the place of Smith Hicks was bought for him at a cost of £682. In 1820, the parsonage farm was sold to the rector for one thousand, four hundred dollars.

Mr. Sayres's mother was a Friend. When a mere boy in New York, instead of going to meeting on First Days, he strayed off to other churches to hear eloquent speakers, and especially to Rutgers street Presbyterian church where he was captivated with Dr. Milledoler's pleasing eloquence.

His views changed, and the painful duty was laid on him of forsaking the religious convictions of his mother, who laid his defection deeply to heart, and was so strict and conscientious a Friend that she could never attend his public ministrations, though otherwise she had all a mother's affection for him.

After Mr. Sayres retired from the rectorship, he let no opportunity of doing good or of giving good advice pass by unimproved. The poor and humble found in him a benefactor and counselor. He was a great reader, and his mind was well furnished with useful knowledge. Having enjoyed the society of statesmen, lawyers, and prominent men, he had a good store of interesting anecdotes that made his company desirable. He had overtasked his bodily and

*John Henry Hobart was born in Philadelphia in 1775; entered into Deacons' Orders, 1798; was consecrated Bishop in 1811; and died on an Episcopal visitation, 1830, at Auburn.

mental energies early in his ministry. Having for long years struggled against sundry ailments, by great care and prudence his useful life was prolonged to an advanced age. Though a staunch, true and evangelical churchman, he embraced the whole christian family in the arms of charity; but was outspoken against intemperance, war, slavery, and Romanism. He was emphatically the christian gentleman. He was one of the founders of the American Bible Society, and last but one of the survivors.

At the town meetings in 1815 and 1818 Mr. Sayres was chosen one of the inspectors of common schools in Jamaica.

CALL.

The wardens and vestry of Grace church, by a unanimous vote of the congregation, agreed (May 1, 1810) to give the Rev. Gilbert H. Sayres a call to officiate, on the following conditions:

1. That he reside among us. 2. That he preach twice a day eight months in the year, and once a day the other four months. 3. That he perform all the parochial duties of the church, or cause them to be done. 4. That he instruct the children in their catechism, etc., once a fortnight after morning service. And they agree to pay him seven hundred and fifty dollars annually, in two equal payments on the first of November and May; and if any dislike or wish for separation should take place by either party, six months notice is to be given.

GILBERT H. SAYRES.

WM. PUNTINE, SAMUEL WELLING, } *Wardens.*

JOHN THATFORD, JAMES MORRELL, JOSEPH THATFORD, JOHN V. NOSTRAND, JOSEPH SEELY, } *Vestry.*

1810, August 5. Collection for the Episcopate, $17.12½; sermon by Rev. G. H. Sayres. September 23, for the missionaries, $10.50; sermon by Rev. Thomas Y. Howe.

1811, January 2. Augustus Sackett's subscription was paid, $10.00; Ann Scriba, $10.00.

INCOME OF THE CHURCH, APRIL 16, 1811.

Annual rent of the glebe	$62.50
Three lots in Lumber street, New York	180.00
One lot, No. 135 Reade street, New York	74.00

Interest of $1,250 in hands of Treasurer of Trinity church	87.50
Interest of Robert Carter's bond, $1,200	84.00
Interest of $569.26 from St. Stephen's church, New York	39.84
Annual subscriptions	326.00
Sunday collections in church	50.00
Total income	$904.84

The yearly salary of Jacob Bedell, clerk, is $25.00; of Aaron V. Nostrand, sexton, $25.50, and that he find the elements for communions.

1811, January 27. Agreed (at Mr. King's suggestion) to give Trinity church two thousand dollars for as much of their real estate as that corporation deem fit to grant us for that sum.

1811, May 7. William Puntine is chosen treasurer in place of Rufus King declined.*

1811, November 9. Agreed that an additional subscription be made and donated to the Rev. G. H. Sayres; and, that a bridge be made from the church-gate to the road to enable corpses to brought into the yard conveniently; and, to plank the walk from the gate to the church-door.

1812, February 19. The vestry signed the testimonials requisite for the ordination of Rev. Mr. Sayres. Cash, one dollar was given to Jane Bass, and in 1813 two dollars were given her.

1812, Easter Tuesday, March 31. William A. Sale is chosen to collect in church, and he is to leave the plate with the collections in the treasurer's seat. Agreed to alter the church according to the plan drawn by James Mackrell, and to be done by subscription.

GLEBE BOUGHT.

1812, May 5. The vestry, passing by Oliver Stickland's place, had bought Smith Hicks's farm for £1,800, and sold off fourteen acres of it to Rufus King, Joseph Seely, and

*A resolve was unanimously agreed on that if any gentleman belonging to the vestry make known any of its proceedings to any person whatsoever he shall be expelled and not serve again, on any account, this present year.

Thomas Smith for £1,147, 8s., and retained eleven acres, so that with expense of repairs it stood the church in only £680. It was agreed to collect the money Trinity church has in hand, toward the payment of the purchase. Mr. Sayres paid £47, 15s. a year rent. In 1816 $195.58 was laid out in repairs on the glebe. In 1825 the barn was thatched at a cost of $1.22.

1812, September 5. John Rhodes, Jr., is appointed clerk, at forty dollars per year.

1813, May 11. The church is getting out of order. The steeple is to be braced; the west end of the church is to be white-washed by William A. Sale; and, the desk-cushion to be mended.

1814, May 13. Thirteen hundred dollars were lent to Trinity church.

1814, September 2. Gilbert Aspinwall paid a year's subscription, ten dollars. Silas Roe is appointed clerk at forty dollars per year.

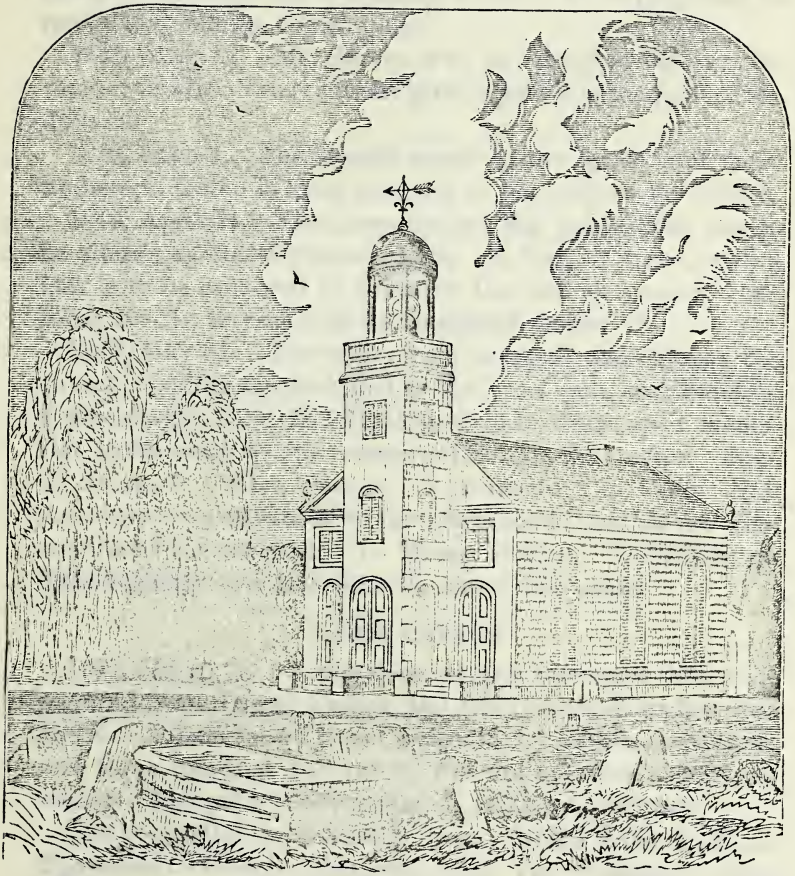
1815, February 7. Cash paid John Dykeman, thirteen dollars and twelve cents.

BIBLE AND PRAYER BOOK SOCIETY.

1815, June 29. At a meeting of the clergy and laity of the Protestant Episcopal church, at Grace church, for the purpose of forming a society to distribute the Bible and Common Prayer book, the Rev. Mr. Sayres being present; after morning prayers, the Rev. Seth Hart was appointed chairman, and Fanning C. Tucker, secretary. The following officers were elected: Joshua Sands, *President*; Stephen Carman and William Jayne, *Vice-Presidents;* Rev. Evan M. Johnson, *Secretary;* John A. Moore, *Treasurer.*

The managers were: Judge Selah Strong, Timothy Roach, Abraham Snedeker, John V. Nostrand, Thomas Marston, Benjamin Hewlett, and Fanning C. Tucker.

1815, September 2. The vestry met at Joseph Roe's inn and voted that the old glebe on the Flushing road be sold to Dr. Nathan Shelton for one thousand, two hundred and fifty dollars. It had been leased for £30 a year to John V.



GRACE CHURCH, JAMAICA.

Consecrated July 15, 1822.

Nostrand. December 14, two prayer books are to be bought for the communion table.

1817, May 17. One dollar and eighty-seven cents is paid for a window curtain in the church, and sixteen dollars and thirty-seven cents for fitting up blinds. It is proposed to repair and enlarge the church.

1818, May 12. Mr. Sayres is to buy a pulpit-bible. November 2, Mrs. Nancy Gracie paid a year's subscription, ten dollars.

1818, June 4. The steeple wants a new beam and some timbers to fasten it more securely to the body of the church.

1819, April 24. The pews around the pulpit-desk are to be altered as Mr. Sayres suggests. A box, or trunk, with a lock is to be procured to preserve the church papers. October 30, Mr. Sayres is to be instituted rector.

1820, May 31. The vestry vote to repair and enlarge the church; adding fourteen feet to the west end, and building a new steeple; and Mr. Eigenbrodt is to draw up a memorial to be read to the congregation by the rector. June 25, James P. Cotter, deacon, an instructor* in Union Hall Academy, was advanced to the priesthood; and eleven were confirmed the same day in Grace church. Collection on Thanksgiving day, December 6, ninety-two cents.

A NEW CHURCH.

1821, March 28. A donation of one thousand dollars is received from Trinity church, and two thousand, six hundred and five dollars raised by subscription, for building a church; and three hundred and ninety-five dollars more can be obtained. The plan of September 7, 1820, was adopted.

The committee on building were: Rufus King, L. E. A. Eigenbrodt, Joseph Thatford, John Van Nostrand, Lawrence and Silas Roe, Timothy Nostrand.

On June 3, 1822, it was voted to borrow seven hundred and fifty dollars to defray the expense of building the church.

*Mr. Cotter had been a midshipman in the British fleet that blockaded our coast in 1814. I was his pupil in Christ Church Academy in 1818–9. He taught grammar and the rules of arithmetic, *memoriter*, and now and then strengthened my faulty memory by smartly applying a stout leather strap to the palm of my hand.

SUBSCRIPTIONS TOWARDS RE-BUILDING GRACE CHURCH.*

(1821, March 28.)

Cornelius I. Bogert.	$150.00	Silas Roe	$50.00
Mary Codwise	50.00	Joseph Roe	40.00
L. E. A. Eigenbrodt	300.00	Gilbert Roe	35.00
Nancy Gracie	500.00	Benjamin Rowland	50.00
Mrs. Harvey	20.00	John Skidmore	50.00
Mrs. Hyler	20.00	Gilbert H. Sayres	25.00
Rufus King	500.00	Joseph Thatford	10.00
John A. King†	200.00	Ann Vandervoort	25.00
B. T. Kissam	100.00	John Van Nostrand	25.00
Timothy Nostrand	300.00	Adrian Van Sinderen	20.00
Nathaniel Prime	50.00	Samuel Ward, Sr.	50.00
Prime, Ward & Sands	100.00	Hannah Wickham	25.00
Abiathar Rhodes	55.00	William Puntine	10.00
Lawrence Roe	100.00		

At the Diocesan Convention, 1821, Bishop Hobart said: "The congregation of Jamaica, with a commendable zeal for the Gospel and Church of Christ, are now engaged in erecting a new, commodious and very neat edifice on the site of the old one, demolished for this purpose. It is expected (if the Lord will) to be ready for consecration early in the ensuing spring."‡

The new church was necessarily so extended as to cover some old graves. The tomb stones were removed and set up under the church. The frame was hewn out and dressed on land of Rufus King, east side of the church-yard. Under a large tent erected here a table was spread on the day of the raising. The food was cooked in the kitchen of the old parsonage-house, on the east side of the Flushing road.

*Besides the above, the following were pewholders from July 3, 1822, to 1825: Mrs. Brewer, John B. Codwise, Lawrence Denton, Cornelius Duryea, Miss Dawson, Mrs. Dyson, Mrs. Forbes, Samuel Greenoak, Smith Hicks, John Hoogland, Mrs. Hicks, Mrs. Jackson, John T. Jones, Benjamin Kissam, Henry Kneeland, Mr. Lyde, Charles McNeill, William McKay, Andrew Napier, Frederick Polhemus, William Puntine, John B. Roe, Lawrence Roe, Ida Rowland, James Smith, Jeremiah Simonson, Joseph Sealy, John Sproull, John Thatford, John Titus, Mrs. Tapp, Thomas S. Townsend, Mrs. Troup, Jeremiah Valentine, James Valentine, Sr. and Jr., Samuel Ward, Jr., Nancy Welling, Samuel Welling, John Welling, Mrs. Brasher, Mrs. Bowe, James Brooks.

† John A. King (April 15, 1816) bought, for twelve thousand dollars, "Beaver Hall," a farm of fifty acres, north of Colgan's lane, and west of Beaver pond, of Captain John and Alice Ann Motley. After his father's death, Mr. King moved into the paternal mansion.

‡ While the building was going up the congregation worshipped in the Methodist church.

For lack of a professional architect, Rufus King, Timothy Nostrand and Mr. Eigenbrodt assisted the carpenters in planning the edifice. Mr. King having visited several churches sent letters from the Senate Chamber to Mr. Eigenbrodt, pointing out the best mode of constructing the pulpit, chancel, and pews. He also suggested a clock for the steeple, costing four hundred or five hundred dollars.

CONSECRATION.

The neat and elegant church just finished in Jamaica by the Episcopal society was consecrated to the worship of Almighty God by the Right Rev. Bishop Hobart on Monday morning, July 15, 1822. The house was crowded to overflowing, and the services were peculiarly interesting and solemn. An appropriate discourse was delivered by the Bishop from "Take heed how ye hear."—*L. I. Farmer.*

The wardens were: Timothy Nostrand and L. E. A. Eigenbrodt. The vestrymen were John Skidmore, John Van Nostrand, Lawrence Denton, Joseph Thatford, John A. Van Nostrand, Abiathar Rhodes, Lawrence and Silas Roe.

SENTENCE OF CONSECRATION.

Be it known that I, John Henry Hobart, Bishop of the Protestant Episcopal Church, in the State of New York, did, on this 15th day of July, in the year of our Lord 1822, [at the request of the church-wardens and vestrymen] consecrate the building erected in the village of Jamaica, County of Queens, and State of New York, by the name of GRACE CHURCH; and, with the prescribed rites and solemnities, did separate it from all unhallowed, unholy, and common uses, and dedicate it to the service of Almighty God, for reading His Holy Word; for celebrating His Holy Sacraments; for offering to His Glorious Majesty the sacrifices of prayer and thanksgiving; for blessing the people in His name; and, for the performance of all other holy offices according to the Liturgy, Offices and Ministry of the Protestant Episcopal Church in the United States of America.

Dated the day and year above written, and in the twelfth year of my consecration.

JOHN HENRY HOBART. [SEAL.]

At the Diocesan Convention, 1822, the Bishop said: "On the sixth Sunday after Trinity, the 14th of July, in St. George's church, Flushing, the rite of Confirmation was administered to sixty persons. On the next day, Monday, I consecrated the new church in Jamaica, which the re-

spectable congregation of Grace church, one of the oldest in the State, had erected on the site of their former edifice. The church is remarkably neat and handsome; and, the chancel, the desk and the pulpit are so conveniently arranged as to accommodate all the worshippers with a full view of the chancel. In this part of the church the Episcopal solemnities and some of the most interesting parochial offices are celebrated; and, yet in almost all the old churches and in many of the new ones it is so low or otherwise so placed as to be concealed from the great body of the congregation. It would be very desirable that this defect should be remedied; and, I am gratified to find in several of the new churches that the chancel is elevated and placed in full view of the congregation."

1821, May 12. A turnpike dividend of fifteen dollars for May and twenty dollars for November is received.

1822, April 24. John A. V. Nostrand is appointed sexton at twenty-seven dollars and fifty cents a year. The vestry, together with their thanks, vote John S. Nostrand thirty dollars as a compensation for his services as chorister; the same yearly salary was allowed him till 1831.

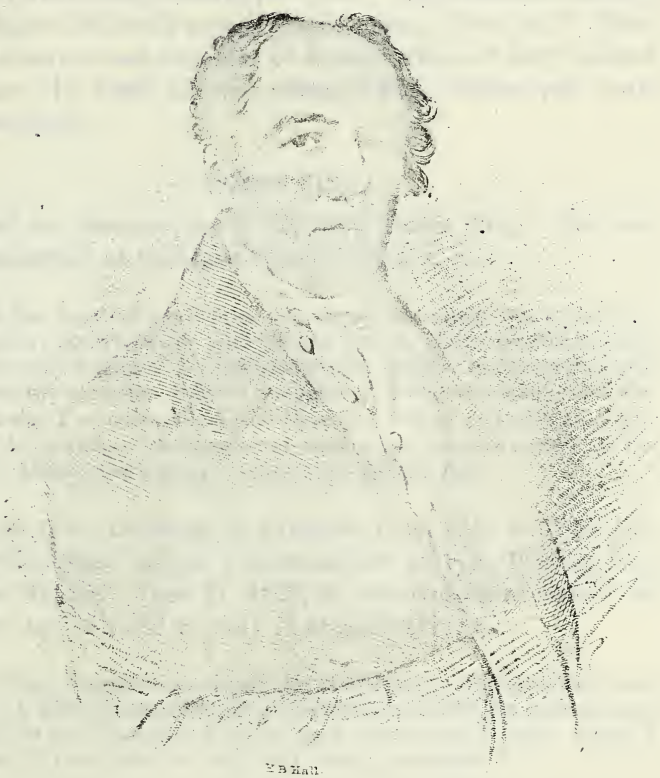
PEWS.

1822, July 3. Thirty-nine pews of the new church were offered for sale, commencing at nine o'clock. Ten dollars from each of their pews were to be deducted for the three builders, in consideration of their services. The last two wall pews were reserved for strangers; and, the four middle pews under the gallery were for the blacks, free of contribution. Pews were reserved in the gallery for the academicians. A pew was set apart for the sexton. Pew, No. 29, was reserved for the rector.

1823, April 7. Samuel Welling, Jr., is appointed vestryman in place of William Puntine, declined. September 22, Thomas S. Townsend paid the church one hundred dollars for Lawrence Roe's pew.

1825, March 17. Shutters are to be put to the upper windows of the steeple at a cost of six dollars and forty-four cents. April 15, fifty dollars is paid for Captain Kemp's interment in the church ground and erecting a tomb.* April

*Captain John Kemp, a native of England, but now of New York, married February 4, 1806, Eliza, only daughter of Captain George Dunbar of Hyde Park, L. I. He died 1824; she, in 1822, aged thirty-nine.



E B Hall

RUFUS KING

NEWBERRY LIBRARY

27, twenty-six dollars and seventy-two cents is paid to D. & C. Lamberson for a church pall. Collection for Missionary fund, twenty-four dollars; for the Episcopal fund, eleven dollars and seventy-five cents.

1826, May 1. Mr. Sayres buys the glebe for one thousand four hundred dollars. His salary, hereafter, is to be six hundred and eighty dollars per year. Mrs. Isabella Stewart buys Major McNeill's pew from his heirs. John A. V. Nostrand is sexton and collector of subscriptions at forty dollars per year. In 1828, he was allowed fifty dollars per year, when he died.

RUFUS KING.

"Died, on Sunday, April 29, 1827, Rufus King. Funeral on Wednesday at half-past three o'clock, P. M."

"Thus has departed another of our oldest statesmen, the favorite of Washington; one whom his soul loved; one in whom he wholly confided; one who rendered the most invaluable service in organizing and sustaining the early and difficult measures of the government; one who has been rarely equalled for talents equally profound and brilliant; and who, in his meridian, was numbered among the brightest stars in the galaxy of his country's glory."—*New York Evening Post.*

At four town meetings in Jamaica, from 1815 to 1818, Mr. King was chosen school commissioner with E. Wickes and Andrew Napier. June 21, 1819, he was chosen president of the first Agricultural Society in Queens County.

He gave an expression of his notions on slavery in the following document: "I, Rufus King, of Jamaica, December 16, 1812, do hereby manumit and set free Margaret, a slave, aged about twenty years, whom I purchased of John Hewlett, Esq., of Flushing, deceased."

Mr. King, in his seventy-first year, was tendered the office of minister to the Court of St. James by President Adams. His health had not been good, and the family thought a change of climate might be of service. But it was not. He soon returned to New York, where he died, April 29, 1827. His remains were removed to his country seat at Jamaica. He was buried May 2, Mr. George Nostrand being one of

the carriers. Rev. Dr. Wainwright officiated at the funeral. There was no pomp. Chancellor Kent, Vice-chancellor McCoun, Samuel Jones, and many other public characters were present.

According to the custom of those days there were segars and pipes on a table in the spacious hall, and waiters bearing before them salvers loaded with decanters and wine-glasses were constantly passing around in-doors and out, for it was a warm afternoon. The body lay in the hall. The services were held in the church, but the coffin was not opened there.

Mr. King was a friend of the American Bible Society. Though a strong churchman, he was tolerant in his religious views. He, with Rev. Mr. Sayres, was present at the dedication of the new Presbyterian church in Jamaica (1814). As they came out, Mr. King says to Mr. Sayres: "Who is that eloquent preacher?" Mr. Sayres replied: "It is the Rev. Dr. Milledoler of New York." "Strange," says Mr. King, "that I should not have heard of him before." *

When in the United States Senate he made his journeys to and from Washington in his own coach and four. In the fall of 1822, when he presided at the annual meeting of the Queens County Agricultural Society, he wore a black suit, with breeches buckled at the knee, silk stockings, and shoes.

MUSIC.

In 1827 the taste for church music was at a low ebb. Music books were few and not much studied, the singing being by rote rather than by note. Music, such as it was, was vocal; but, by permission of Mr. Eigenbrodt and Timothy Nostrand, a flute played by John McCready was introduced. There was then no organ, no chanting. Thomas Bradlee had been a singer for some time, and from 1828 to

*Mr. King was quite averse to overstrained praise. At the death of his wife, he requested Mr. Sayres to refrain from eulogy in the funeral sermon; but Mr. Sayres replied that such was the exemplary life of the deceased, and so marked were the traits of her religious character, that he must be excused from complying with his request.

LEWIS E. A. EIGENBRODT LL.D.

Born at Darmstadt, September 20. 1773.
Died at Jamaica, L.I., August 30. 1828.

NEWBERRY LIBRARY CHICAGO

1830 he was allowed twenty dollars per year, and afterwards thirty dollars till 1836, when he declined serving at forty dollars.

1828, June 7. The vestry, desirous to ease the labors of their worthy rector in his present feeble health, appropriate one hundred and fifty dollars for a year for the payment of a fit person, by them approved, for assisting him in the services of the church in such wise, and no other, as the rector and vestry shall direct.

L. E. A. EIGENBRODT.

1828. Died, Saturday afternoon, August 30, of the prevailing fever, after a short illness, Lewis E. A. Eigenbrodt, L. L. D., in the fifty-fourth year of his age; principal of Union Hall Academy for thirty-one years, and warden of Grace church eleven years; and, for some time, clerk of the vestry, and treasurer. See *New York American and Thompson's History*, II, 130, for an account of his useful and exemplary life, and a just appreciation of his services as an educator.

In 1800 he delivered an oration on Washington's birthday, in which, "with classical elegance and all the integrity of a faithful historian, he depicted the character of our illustrious chief." Mr. Eigenbrodt was born in Germany, and educated for the ministry. He came to Jamaica in 1797 and took charge of the Academy, to which he soon gave celebrity by his skill, tact and discipline, and attracted many students from abroad.* He married (Octobor 5, 1808) Sarah, a sister of Judge David Lamberson, to whose pious regard for antiques we are indebted for the picture of the old stone church which adorns this book; and, also for the copper rooster of 1699 which perched on the spire. The Rev. William Ernest Eigenbrodt, D. D., professor of pas-

*Four years after the decease of Dr. Eigenbrodt, I succeeded to his place in the Academy (November 5, 1832), and resigned the situation of classical teacher there in April, 1865. I prepared for college the following Episcopal ministers: F. M. Noll, Geo. Sayres, Beverley Robinson Betts, Samuel Woodward Sayres, Aaron Van Nostrand, and William Seaman Sayres.

toral theology in the General Theological Seminary, New York, is his son.

1828, December 27. Strangers shall pay not exceeding ten dollars for each interment in our church-yard. The sexton shall not break ground for any person without permission from the rector or warden. Elbert Snedeker is appointed sexton in place of John A. Van Nostrand, deceased, till Easter Tuesday next, at a salary of twenty-seven dollars and fifty cents per annum, with the privilege of all the bells at funerals.

1829, June 6. Thirty dollars and the communion money on hand are given to Mr. Sayres to pay young men to assist him.

PEW HOLDERS, 1828-9.

Cornelius I. Bogert,
Phillip Brasher,
Mary Codwise,
John B. Codwise,
Daniel Cornwell,
Jacob Covert,
Hewlett Creed,
Lawrence Denton,
Cornelius Duryea,
L. E. A. Eigenbrodt,
Hiram Frederick,
William R. Gracie,
Samuel Greenoak,
Mary, widow of Stephen Hicks,
John Hoogland,
T. Hallworth, *teacher*.
Geo. Johnson, *teacher*,
John T. Jones,
John Jones, *blacksmith*,
Miss Nancy Keteltas,
Rufus King,
John A. King,
Benjamin Kissam,
Benjamin T. Kissam,
Henry Kneeland,
Mrs. William McKey,
Andrew Napier,
Timothy Nostrand,
Stephen L. Nostrand,
Frederick Polhemus,
William Puntine,
Wm. P. Robertson, *teacher*,
Washington Rodman,
Joseph Roe,
Silas Roe,
Abiathar Rhodes,
Benj. Rowland's wid.
Jona. Rowland,
Benj. S. Rowland,
Mrs. Anna Scriba,
John Sproull,
John Skidmore,
James Smith's widow,
Mrs. Isabella Stewart,
Joseph Thatford,
Mrs. Tibbals,
Mrs. Sarah Troup,
Jeremiah Valentine,
Jas. Valentine, Jr. & Sr.
Obadiah Valentine,
John Van Nostrand, *carpenter*,
John A. V. Nostrand,
Rachel V. Nostrand,
Samuel Ward,
Samuel Welling,
Hannah Wickham.

1829, December 3. George Ellis Ryerson was arrested at John Collier's, on the Williamsburg turnpike, while offering for sale some prayer books he had stolen (as also altar decorations and chancel carpet) from Grace church. He was committed to jail by John Rhodes, Esq. The vestry paid the constables who captured the thief three dollars.

1830, January 3. Ten dollars is paid Rev. Mr. Curtis for his expense in coming to preach.

WILLIAM LUPTON JOHNSON

Was ordained deacon, October 15, 1822, and commenced here, May 1, 1830, at six hundred dollars a year and finding his own dwelling. He received the degree of D. D. from Alleghany College. He died August 4, 1870, aged seventy. Masonic honors were superadded to the usual funeral solemnities. He had several of his sermons published. He was a man of a cultivated mind, collected a large library, and generous to excess, having never learned the art of hoarding up money.

1830, February 2. On accepting Mr. Sayres's resignation the vestry* elected Rev. William L. Johnson, then officiating at Trenton, to be their minister. "After exercising serious and mature deliberation, and many prayers to be directed in the clear dictate of duty," Mr. Johnson accepted (February 13) "the offered charge, hoping the Great Head of the church would bless the connection, thus commenced, to the spiritual good of his unworthy servant and of the people to whom he is to minister."

1830, Easter Tuesday. "Taking into consideration the former services of our worthy late pastor, and his continual ill state of health," the vestry concluded to pay him one hundred dollars annually for five years, if the funds of the church will allow it. Daniel Cornwell is appointed collector of pew-rents, and allowed five per cent. on collections.

1830, September 24. On hearing of the death of Bishop Hobart, the vestry order the church to be hung with mourning drapery till the next festival of Christmas. October 22, Daniel Cornwell succeeds Albert Snedeker as sexton. In 1836 he was allowed forty dollars a year.

* Timothy Nostrand, John Skidmore, *Wardens*. John Hoogland, Silas Roe, Jona. Rowland, Samuel Welling, Lawrence Denton, Daniel Cornwell, John Van Nostrand, *Vestrymen*.

When Parson Johnson first came here, John Skidmore said to him: "Praise up your own church as much as you please; but, don't run down other denominations."

1831, May 5. E. Wells was paid twenty dollars for teaching the singing school last winter. A pavement is to be put in front of the church gates.

1832, January 2. "The vestry have heard with deep regret of the decease of Mr. Timothy Nostrand, their clerk, the senior warden of this church, and treasurer, and sincerely condole with the congregation with whom he was connected, and with his family, in the great bereavement they have beencalled to sustain; and, we implore the divine compassionon them, that this afflictive Providence may be sanctified to them and to the church of which he was a member."

1832, June 2. The church not being able to pay two choristers, Mr. John S. Nostrand resigned in favor of Benjamin R. Hoogland, who served at thirty dollars per year. An alteration is to be made in the church for strengthening and supporting the roof, the rafters not having been well braced. August, eighty-eight dollars and fifty cents has been collected in Grace church for the sufferers by cholera in New York.

1833, August 1. The Long Island Rail Road Company paid in five hundred and twenty dollars for the turnpike stock owned by Grace church, which money was used for repairing and painting the church. October 15, the pew of John Titus, deceased, is relinquished to the church.

PEWHOLDERS, 1830 TO 1839.

1836.	C. Baxter.	1836.	Mr. Onderdonk's pupils.
33.	James Burnett.	32.	Frederick Polhemus.
32.	Cornelius I. Bogert.	32.	William Puntine.
34.	Alexander L. Botts.	32.	Abiathar Rhodes.
34.	Hendrick Brinckerhoff.	33.	Charles Rapelye.
39.	David H. Branch.	32.	Mrs. Joseph Roe.
31.	Thomas Bradlee.	32.	Benjamin S. Rowland.
32.	Jacob Covert.	32.	Mrs. Benjamin Rowland.
32.	Hewlett Creed.	32.	Jonathan Rowland.
32.	Cornelius Duryea.	39.	Wm. L. Rushton, *chemist.*
39.	James J. Brenton.	32.	William P. Robertson.
32.	Ansel H. Conklin.	32.	Silas Roe.
38.	William J. Cogswell.	32.	Mrs. Isabella Stewart.
34.	Mrs. Eliza Cornwell.	32.	Mrs. Anna Scriba.

1839. Misses Clement.
39. Mrs. George Creed.
32. Daniel Cornwell.
32. Lawrence Denton.
32. Cornelius Duryea.
32. Mrs. Sarah Eigenbrodt.
33. John G. Fleet.
32. William R. Gracie.
32. Samuel Greenoak.
36. Dr. Samuel Greenwood,
32. Mrs. Stephen Hicks.
32. John Hoogland.
31. Mrs. Elizabeth Healy.
32. John Hunter.
32. James H. Hackett.
32. Benjamin R. Hoogland.
33. Capt. B. V. Hoffman, U.S.N.
35. Henry I. Hagner, *Surrogate.*
35. James R. Hendry.
32. John Jones.
30. Dr. William W. Kissam.
32. Benjamin T. Kissam.
32. John A. King.
32. Mrs. McKey.
31. James G. Martin.
39. John Mills.
30. Walter Nichols.
32. Andrew Napier.
32. Mrs. Timothy Nostrand.
32. Mrs. O'Farrell.
37. James D. P. Ogden.

1832. John Skidmore.
32. Mrs. James Smith.
32. John Sproull.
33. Jer. Simonson, *blacksmith.*
32. John C. Smith.
30. James H. Skidmore.
30. James W. Smith.
30. Captain Stout.
30. Richard Seely.
36. Mrs. Jemima Seabury.
39. James Such, *teacher.*
39. George H. Siemon.
32. Mrs. Tibbalds.
30. Thomas Titus.
35. Andrew Ten Eyck.
39. Michael Ulshoeffer, *Judge.*
32. Jeremiah Valentine.
39. Jeremiah Valentine, Jr.
32. James Valentine.
32. Obadiah Valentine.
31. Henry Van Cott.
31. William Van Nostrand.
32. Mrs. Rachel Van Nostrand.
32. John Van Nostrand.
30. George Vandeverg.
36. Caleb Weeks.
36. Samuel T. Woolley.
36. Henry Woolley.
32. Samuel Welling.
39. James Weeden.

1834, January 1. The dividend received on stock of Bank of America was forty-nine dollars. September 29, one hundred and eleven dollars and seventy-five cents is paid for painting the church; ten dollars is paid for one dozen note books.

1835, December 18. The ladies of the Missionary Society of Grace church present an organ to the church through Mrs. Mary E. Johnson. The rector, John C. Smith and Andrew Napier are appointed to receive it and provide for its support. Fifty dollars is paid the organist up to May 1, 1836. Miss Rogers, music teacher at the Female Academy,

was the first organist.* Nathaniel Bradlee, organ-blower, was paid ten dollars a year.

1837, May 29. Eighteen dollars is paid for a prayer book for the church.

1838, May 1. George C. Schaeffer is appointed organist at fifty dollars a year; and, Jeremiah Valentine, Jr., collector of pew-rents at five per cent.

1839, Easter Tuesday. John Manwaring was appointed sexton at thirty-five dollars per year.

At a meeting of the vestry after morning service, Sunday, November 16, 1840. Present, the Rector; John C. Smith, warden; Wm. L. Betts, Walter Nichols, Wm. R. Gracie, and John A. King, vestrymen.

Whereas, the rector, church-wardens, and vestrymen of Grace church have heard of the sudden death of the Rev. Elias W. Crane, minister of the Presbyterian church in Jamaica; therefore,

Resolved, That we deplore the death of our late respected brother as a loss to our community, a melancholy bereavement to his family and a calamity to the congregation over which he presided; and, that we sincerely sympathize in the sorrows of the congregation and in the sufferings of his afflicted widow and children.

Resolved, That a copy of this resolution be communicated to the Session of the Presbyterian congregation and widow of the deceased.

1840, August 9. Daniel Clement is organ-blower at ten dollars per annum; and, from 1844, he collected the contributions in the gallery. In 1850, his yearly salary was eighteen dollars, and in 1853 it was twenty dollars, in 1862 it was thirty dollars. Walter Nichols was collector.

1841, April 20. The church is to be repaired, improved and enlarged, for which one thousand, two hundred and fifty dollars is voted by the vestry, and three hundred dollars subscribed. Instead of the yearly salary, one dollar per Sunday is allowed the sexton.

1842. The election, Easter Tuesday, was deemed to be defective; it being a question whether residents of Flushing had a right to vote or hold office, a new election was ordered (April 7) and Joshua H. Van Wyck† and Wessel S. Smith,

*It was placed in the church in 1833.

†He was descended in the sixth generation from Cornelius Barents Van Wyck, who came in 1660 from Wyck in Holland and settled at Flatbush.

were appointed tellers. Residents of Jamaica only, voted or were chosen to office. On petition to the Legislature, the charter of the church was so amended that residents of Flushing or Newtown, if of full age, pewholders in Grace church, belonging to it for the last twelve months, or received therein by baptism, confirmation, or receiving the communion, were allowed equal rights thereafter.* Henry I. Hagner was chosen vestryman and secretary, George Nostrand, collector. December 27, the church is to be opened for worship on Friday evenings, chandeliers and lamps having been bought.

1843, April 18. John C. Smith is appointed treasurer in place of John Skidmore, who had served from 1832. James H. Lodge is appointed sexton at fifty dollars yearly salary. In 1847 it was increased to sixty dollars, and in 1853 to seventy dollars; in 1859 to one hundred dollars. May 3, the rector's salary is increased by one hundred dollars. A tin box is to be bought to preserve the church papers. Septemper 20, arrangements are to be made for instrumental church music.

1844, May 21. Two more pews are to be made at the south end of the church, and the kneeling board around the altar to be raised.

1845, March 25. Samuel W. Sayres is appointed organist at fifty dollars per year. April 9, 1850, it was raised to one hundred dollars. June 17, the vestry room is to be enlarged for a Sunday school, and, November 15, a stove is to be put up therein.

1846. Hendrick Brinckerhoff was chosen collector.

1847, June 2. John A. King gave the church a baptismal font of Italian marble. June 15, the inside of the church is to be painted, a contribution thereto having been made from the Ladies' Fair.

1848, April 25. None but members or their relations are

*On petition of the parish, the Legislature had (March 12, 1793) altered the style of the old corporation from "the rector and *inhabitants of the parish and township of Jamaica* in communion of the Church of England, as by law established," to "the rector and *inhabitants of the town of Jamaica* in communion of the Protestant Episcopal Church," etc.

to be buried in the church-yard. William J. Cogswell is appointed clerk of the vestry in place of Henry I. Hagner, declined. A flag-walk is to be laid from the front of the church to the Sunday school room. The treasurer is allowed twenty-five dollars as an annual compensation for his services.

1849, May 17. A new organ with trumpet, pedals, etc., is procured in exchange for the old one and three hundred dollars to boot. Fifty dollars is given Rev. G. H. Sayres. October 8, a pall for the small bier is to be procured.

1850, April 9. The annual income of the church is one thousand, six hundred and six dollars and thirty-two cents; the expenditure, nine hundred and twenty-eight dollars. The prospective balance in July will be seven hundred and twenty dollars in the treasury. September 10, the rector's salary is raised to one thousand dollars, from Easter Tuesday. Fifty dollars is given to Rev. G. H. Sayres. Fifty dollars is voted for an additional swell to the organ. Five dollars additional is allowed the sexton for night service. Fifteen dollars is voted to buy books for the library of the Sunday school; in 1851, twenty dollars was voted, and in 1852, twenty dollars was again voted; all to be at the discretion of Jeremiah Valentine, the principal.

1851, August 14. An addition to the church-yard was made from Mr. King's lot, for sheds and a cemetery. October 13, horse sheds are to be built. The cost was five hundred and five dollars and eighty-six cents.

STATE OF THE FUNDS ON EASTER TUESDAY, 1851.

Present balance		$553.40
Rents receivable in May		500.00
Dividend, Bank of America		56.00
Interest from Trinity church, July		78.00
Interest from Ohio stock		9.00
		$1,196.40
To pay to rector	$385.00	
Insurance	30.00	
		$415.00
Probable balance in treasury in July		$781.40

1852, April 13. Jeremiah Valentine is chosen clerk of the vestry; William J. Sayres, organist. Seventy dollars is voted to repair the organ. Kneeling-benches are to be procured for the desk. The carpets are to be taken up and cleaned, and the windows washed. November 26, the stoves being insufficient, furnaces are proposed for heating the church.

1852, Easter Tuesday. At a meeting of the vestry, on motion of Mr. King, it was unanimously

Resolved, That this vestry has heard with deep regret the painful intelligence of the death of the Rev. Jacob Schoonmaker, D. D., for half a century the clergyman of the Reformed Dutch church, Jamaica, whose life and services have been a practical example of the virtues, piety and charity which should ever adorn the character of a minister of the church of Christ; and, that we deeply and truly sympathize with his afflicted family in this their great bereavement; and, that a copy of this resolution be transmitted to them by the clerk of the vestry.

1853, May 30. Leave of absence for three months and three hundred dollars are granted to the rector on account of his ill health. One hundred and twenty dollars is paid Rev. Mr. Croes for his services during the rector's absence. Shades are bought for the windows. A furnace is to be put in the church. Insurance on the church is increased from four thousand to five thousand dollars; insurance on the organ is one thousand dollars.

1855, April 24. The land east of the rector's burial plot up to the fence is given him. The old tankard of Grace church is given to Mrs. Daniel Cornwell.* December 24, new cushions and hangings are procured for the pulpit and reading desk, and fastenings for the windows to prevent further losses. Fifty dollars is to be raised for the diocesan fund.

*Daniel Cornwell, tailor, was a churchman indeed; of gentle manners, of good family, and strictest integrity. He served as clerk (1805) in Christ church, Manhasset, where he sat in a little box under the reading-desk, gave out the Psalm, led the singing, and made the responses. When he came to Jamaica he was so devoted to the interests of the church that he became collector in church, collector of subscriptions, one of the committee for regulating the pews and the burying ground, sexton and vestryman. His punctuality and quiet demeanor in church were exemplary. He died, September 21, 1842, aged sixty-eight.

1856, June 22. Four hundred and fifty-three dollars, in addition to three hundred dollars given by the vestry, is raised toward building a Sunday school twenty-two by forty feet, on land ceded by John A. King; fifty feet front and rear, and seventy-two feet deep, adjoining the horse sheds. Estimated cost, six hundred and fifty dollars. The organ gallery is to be extended out two feet.

1857, April 28. The vestry vote that the penny collections on Sunday be appropriated for the support of the Sunday school of the church, and that Mr. Valentine collect the same.

CHRISTIAN COURTESY.

At a special meeting (1857, November 23) the vestry expressed their deep sympathy with the Reformed Dutch church in the severe dispensation of being deprived of the use of their house of worship by fire, and tendered them the use of their church on Sunday afternoons; and directed that seats be provided for such of them as may wish to attend our regular services.*

Signed, JEREMIAH VALENTINE, *Clerk.*

1858, January 4. By laying the pipes under the church gas was introduced in the Sunday school room. Easter Tuesday, George C. Kissam was appointed organist at one hundred dollars a year in place of William J. Sayres, resigned. In 1860 his salary was increased to two hundred dollars.

1859, June 3. Hendrick Brinckerhoff is appointed treasurer in place of J. C. Smith, resigned. July 25 the vestry express their regret at the decease of J. C. Smith, and condole with his family.

1860, April 24. The vestry vote to clean, paint the walls, and repair the church, add more pews, buy new carpets, and remove the old pulpit and desk. Jeremiah Valentine is appointed collector of pew-rents. The rector asks for an assistant minister. August 26, the church was reopened and

*On the walls of this church, either side of the pulpit, were lettered in gilt the Lord's Prayer, Creed, and Ten Commandments, at a cost of one hundred dollars. Within a modest shield underneath was inscribed: "Presented by His Excellency, John A. King, L. L. D., Governor of the State, 1857."

a grand *Te Deum* performed with great effect; prayers by Rev. Mr. Corneille; sermon by the rector from Psalm 84: 4. September 5, the rate of pews is to be at from six to eighteen dollars each. One thousand dollars is to be borrowed to pay for repairs of the church. August 20, new stained glass windows are to be put in at a cost of about three hundred dollars. The ladies, October 8, through Miss Anne Van Wyck, gave two hundred dollars, the proceeds of their Fair, toward the expenses of the stained-glass windows of the church, for which handsome contribution the vestry thank them. The outside of the church is to be painted with two coats, and the front fence put in order.

CHURCH DESTROYED.

1861. About three o'clock on New Year's morning, a fire from the flues of the furnace was discovered. The church, newly repaired at a cost of about three thousand, five hundred dollars, was destroyed with most of its contents: Organ, two tablets containing the Lord's Prayer, Creed and Ten Commandments, the gift of Archbishop Tenison, the communion table, etc. When the alarm was first given, the interior of the church was in a blaze and the heat so intense that nothing could be saved except a few articles from the vestry-room, among which was the coat of arms of the Church of England. The bell was cast at Elizabethtown in 1748. The tombstones under and near the building were crumbled by the heat. Value, ten thousand, five hundred dollars; insured for six thousand dollars.

1861, January 4. "The Presbyterian and Reformed Dutch churches tender us the use of their churches for religious worship in this our calamity." The vestry direct the rector to thank them. Arrangements were made in the Consistory room in Union avenue for the convenience of the rector and people in public worship. The vestry decide to investigate the cause of the fire, and to have the ruins of the church caused by the fire cleared away. April 2, twenty-five dollars was given Miss Harriet Cornwell as a token of esteem for taking charge of the communion set for twenty

years past. Miss Virginia Johnson is appointed organist at a salary of one hundred dollars.

SUBSCRIPTIONS FOR REBUILDING A CHURCH OF FREE BROWN STONE.

1861, May 8.

John A. King	$1,000	Andrew Napier	$50
William J. Cogswell*	250	Martha and Divine Hewlett	100
Dr. George H. Kissam	250	Mrs. Adela Bell	5
Hendrick Brinckerhoff	250	Sarah Maria Van Wyck	100
John C. Stoothoff	100	Martha Kingsberry	5
George Nostrand	100	Mrs. M. G. Johnson	100
Thomas Welling	100	Alexander Hagner	50
John L. Denton	250	Miss Harriet Cornwell	10
Jeremiah Valentine	125	John A. King, Jr	100
John Skidmore	100	Cornelius Duryea	100
David W. Skidmore	100	William Betts, L. L. D	250
Peggy and Ann Kissam	100	William J. Sayres	50
Daniel Smith	100	Nathaniel Vandeverg	50
J. J. Brenton† & Sons	75	Robert Ray	50
Ann Ely	50	Miss Elizabeth Gelston	25
James T. Lewis	25	Benjamin Curtis	10
Misses Valentine	100	Mrs. Job Jackson	50
James Ashby	25	Charles R. King	25
George N. Codwise	50	Joseph H. Skillman	100
James Weeden	25		
Mrs. Catharine Napier	50		$4,455

NEW CHURCH.

1861, May 21. The vestry contracted with Anders Petersen, mason, and Hendrick Brinckerhoff, carpenter, to build for fourteen thousand, nine hundred dollars a Gothic edifice

* William J. Cogswell came to Jamaica in 1834 and opened a law office. He was chosen Vestryman in 1842 and Warden in 1862. He was appointed Judge and Surrogate of Queens county in 1849, in place of Henry I. Hagner, deceased. His sons, William S. and Theodore J., were also lawyers. William was in active service at the South in the Civil war, and retired with the rank of brevet Colonel. Theodore was a lay-reader, and the efficient superintendent of the Sunday school till cut off in the prime of his usefulness in 1878. The Judge's second son George, a promising youth, lost his life in the Southern war, 1863.

† James Jahleel Brenton, of a distinguished and ancient English family, is descended from William Brenton, a representative of Boston from 1635, Lieutenant-Governor of Rhode Island before 1660, and Governor from 1666 to 1669, who died 1674 at Newport. He came to Jamaica in 1835, where he established the *Long Island Democrat*. In 1854 he was chosen Vestryman, and in 1868 he succeeded John A. King as Warden. He was also treasurer of the church for some years.

GRACE CHURCH, JAMAICA,

Opened for Worship Sunday, Sept. 21, 1862;. Consecrated, Thursday, Jan. 8, 1863.

NEWBERRY

of Jersey blue stone; size, forty-three by ninety feet; the tower, twelve feet square on the south-west corner, to be one hundred and fifteen feet high.

CORNER STONE LAID.

On Saturday morning last, July 6, 1861, a large portion of the congregation of Grace church and large numbers from other congregations assembled in the church-yard to witness the ceremony of laying the corner stone of the new edifice now being built.

Bishop Potter and a considerable number of other clergy were present. The Bishop performed the particular ceremony in his usual impressive manner, and addressed a few words of cheer, comfort and encouragement to the people. By a happy allusion to the venerable Mr. Sayres, former rector of the parish, still living among us, and present on the occasion, the Bishop called the old patriarch from his seat, who, in a brief and earnest address, lifted up his voice once more amongst the people by whom he was so much beloved. It was an agreeable surprise to hear so venerable a servant of God; and when at the close of his remarks he gave his blessing, his emotions closed his lips, and all eyes were suffused with tears.

Dr. William L. Johnson, the rector, delivered the formal address and gave an historical account of the parish from the beginning.

LIST OF ARTICLES DEPOSITED IN THE CORNER STONE.

1. The Holy Bible.
2. The Book of Common Prayer.
3. The Church Almanac, 1861.
4. A Sermon of the Rector, on reopening Grace church, Aug. 26, 1860.
5. An account of the destruction of the church by fire on the morning of January 1, 1861.
6. A cross made of the remains of the bell found in the ruins and presented by James H. Lodge, sexton.
7. A list of the contributors to the church built in 1822.
8. A list of the donations of the inhabitants of Jamaica, at the request of Governor Tryon, July, 1777, to enlist a native American corps.
9. The *Long Island Farmer* of July 2, 1861.
10. The *Long Island Democrat* of July 2, 1861.
11. The by-laws of the Jamaica Circulating Library.
12. Two plates from some decayed coffins; one inscribed "Thomas Colgan, 1788," the other, "Rev. Dr. J. B.," supposed coffin plate of the Rev. Dr. Joshua Bloomer.
13. A silver plate inscribed: "This corner stone of Grace church was laid by the Right Rev. Horatio Potter, D. D., L. L. D., D. C. L., July 6, 1861. Rev. William L. Johnson, D. D., Rector. Hendrick Brinckerhoff, Hon. John A. King, Wardens. William J. Cogswell, Jeremiah Valentine, Dr. George H. Kissam, John L. Denton, Daniel Smith, Samuel T. Woolley, James J. Brenton, John Demott Bergen, Vestrymen."

1861, March 11. The vestry propose to sell their lots in Trinity Place, and apply the proceeds towards rebuilding the church. November 7, the treasurer has expended nine thousand dollars on the contract for building the church, leaving a balance of five thousand, nine hundred dollars to be paid when it is finished. After paying which he will have a balance of one hundred and eleven dollars and twenty-eight cents on hand. The treasurer was authorized to borrow one thousand dollars for one year.

1862, April 17. Lots Nos. 28 and 30, in Trinity Place (without the approval of Trinity church, but with consent of the Supreme Court) are sold to James Boorman* for nine thousand dollars. April 22, John A. King is chosen treasurer. July 9, the treasurer reports that after using the money on hand there will be a deficit of two thousand, five hundred dollars in paying for the church and furniture. He was authorized to borrow two thousand dollars to pay the indebtedness, and to invest permanently the three thousand dollars now in the Trust Company.

CEMETERY.

John A. King proposes (July 9) to add an acre to the rear of the cemetery, he to sell the lots on his own account for the burial of church members, but to be under the control of the church. September 3, it was voted that pew-rents be payable half-yearly in advance, in October and April.

CHURCH OPENED.

On Sunday, September 21, 1862, the new church (costing eighteen thousand, four hundred and thirty-one dollars and sixty-three cents) was opened for divine service. The rector officiated, assisted by Rev. S. J. Corneille. His text was from Psalms, XLV: 6–14. In the afternoon Mr. Corneille preached from Haggai, II: 9.

A valuable organ (costing one thousand, two hundred dol-

*Mr. Boorman was an importing merchant, born in England in 1784, and died in New York in 1866. He was engaged in the "Dundee Trade," Sweedish iron and Virginia tobacco.

lars, made by Jardine & Son) was presented to the church in the joint names of John A. and Mary King; also, an Oxford Bible, and four Prayer books from Mrs. James G. King, Jr., of New York; and, from Mrs. James G. King, Sr., of New Jersey, a beautiful stone font (costing one hundred and ten dollars) in her name and that of her deceased husband. The vestry returned thanks to the donors for the christian principles which prompted them, and for this evidence of their great attachment to the church.

BELL.

The amalgam bell was rejected, and another from Meneely hung, October 6, 1862. It weighed over one thousand, two hundred pounds.

EXCHANGE OF CHRISTIAN COURTESY.

At a meeting of the vestry, October 8, 1862, the following letter was drawn up:

To the Consistory of the Reformed Dutch Church, Jamaica:

GENTLEMEN:

Whereas, with great liberality and true christian spirit, you gave the use of your Consistory Room, for the purpose of divine worship, to the congregation of Grace church (on the destruction of its edifice by fire); therefore,

Resolved, That our best thanks are hereby tendered you for the very acceptable and comfortable accommodations furnished us; and the congregation will ever hold in grateful remembrance this act of liberality and consideration.

Signed, JEREMIAH VALENTINE,
Clerk of the Vestry.

CONSECRATION.

Grace church was solemnly set apart and consecrated to the worship of Almighty God, on Thursday, January 8, 1863, by the Rev. Horatio Potter, D. D., the Bishop of the diocese. The day was not unpleasant, and a large assemblage of interested spectators were gathered together. The Bishop was received at the entrance of the church by the wardens and vestrymen; and, then followed by the clergy present, twenty in number, he proceeded up the main aisle to the communion table, repeating the twenty-fourth psalm

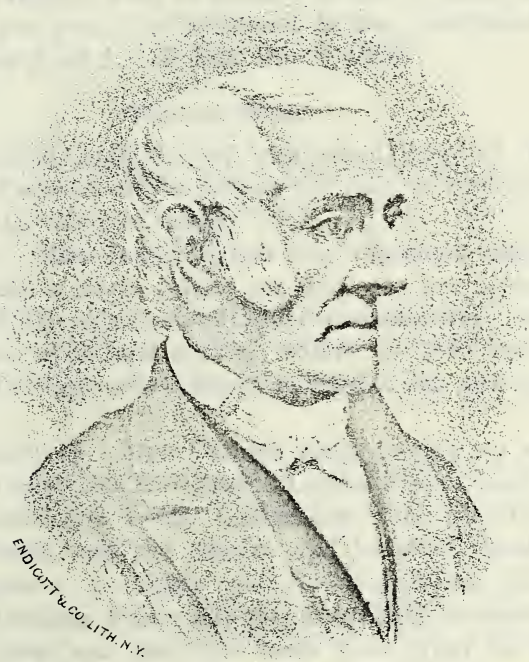
alternately, the Bishop one verse, and the clergy another. This part of the service was very impressive.

The Bishop then went within the rails with such of the clergy as could be there accommodated. The instrument of donation and endowment was then presented by the senior warden, the Hon. John A. King, and read by the Rev. D. V. M. Johnson, of Brooklyn. After which, the Bishop, standing up and turning to the congregation, said :

"Dearly beloved in the Lord: forasmuch as devout and holy men, as well under the law as under the gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father. Let us not doubt but that he will also favorably approve our godly purpose of setting apart this place in solemn manner for the performance of the several offices of religious worship; and, let us faithfully and devoutly beg his blessing on this, our undertaking."

The sentence of consecration was read by the rector, and then laid by the Bishop upon the communion table. The service for the day was read by the Rev. W. H. Moore, D. D., of Hempstead, and the Rev. S. R. Johnson, D. D., of New York; the Rev. Theodore A. Eaton, of New York, reading the lessons. The Bishop then proceeded to the Communion Service, the epistle being read by the Rev. Dr. Carmichael, of Hempstead, and the gospel by the Rev. Samuel M. Haskins, of Williamsburgh.*

*The new edifice consists of nave 71 feet by 39½, chancel 20 by 15, organ-chamber 12½ by 12, vestry 12 by 8¼, internal dimensions, with a tower 12 feet square, exclusive of the buttresses and a front porch. The side walls are 22 feet high, apex of gables 52 feet, top of spire 115 feet. The style of the building is early pointed; with the nave divided into five bays by well developed buttresses in two stages, lighted by lancet windows in the sides, and by a handsome equilateral window, filled with geometrical tracery, in the front gable. The trusses of the roof are moulded and exposed to view, within a small distance from the ridge, affording an air space between the outer covering and ceiling for equalizing the temperature of the building. The chancel is lighted by a triplet, and divided into Sacrarium and Choir, with altar, bishop's and rector's chairs, with prayer-desk and lectern in choir, and pulpit on the jamb of chancel archway. The organ-chamber is connected with nave and chancel by large archways with dwarf screens. The exterior is faced with Belleville stone, with stone tower, and broach spire, and a slated roof.



GILBERT HUNT SAYRES, S.T.D.

Rector of Grace Church.

1810 to 1830.

THE NEWBERRY LIBRARY CHICAGO

S. J. CORNEILLE

Was engaged as assistant from November 1, 1862, at six hundred dollars for one year; but left for All Saints' church, New York, May 16, 1863. Services were held in the church every Friday evening during Lent.

AUGUSTINE W. CORNELL

Was called January, 1864, as rector's assistant, at six hundred dollars per year, and advanced to the priesthood by Bishop Potter April 1. He left, May 1, 1866.

THOMAS COOK,

Ordained deacon, April 3, 1847, was called, May 10, 1866, at a salary of eight hundred dollars per year, as assistant to the rector, who was now infirm.

1865, May. Miss Jennie Aymar was appointed organist. William Creed, at thirty dollars per year, was her assistant.

1866, April 24. Alexander Hagner was treasurer. Lewis Buckbee was appointed sexton; salary in 1875 was one hundred and seventy-five dollars; in 1876 it was two hundred dollars.

1867, January 15. Mrs. Charles King, having set up in the church tablets for the Creed, Lord's Prayer, and Ten Commandments, the vestry tender her "our grateful acknowledgements, and the sincere and heartfelt thanks of this congregation; we highly prize this magnificent gift not only for its intrinsic worth, but also as a fitting memorial of one whose pious and generous deeds have given her honored and cherished name a welcome place upon our records." The vestry desire a new diocese to be composed of Long Island. May 1; salary of organist is one hundred and twenty-five dollars per year; of the assistant, forty dollars; of the sexton, one hundred and twenty-five dollars. J. J. Brenton is appointed treasurer.

FUNERAL OF G. H. SAYRES, D. D.

The funeral of the Rev. Dr. Sayres took place on Wednesday afternoon, May 1, 1867, at Grace church, of which he

was the rector for twenty years, viz.: from 1810 to 1830. Notwithstanding the stormy day, the attendance of clergy and others was large. The rector, Rev. Dr. Johnson, delivered a very appropriate address. The assistant minister, Rev. Mr. Cook, being necessarily absent, Mr. Johnson was assisted by Rev. Mr. Pearson, of Rockaway, who read the Lesson, and by the Rev. J. Carpenter Smith, of Flushing, who performed the other parts of the service; all of which were held in the church on account of the rain. The music by the regular choir was very suitable and effectively rendered. The neighboring Episcopal clergymen, together with the two church wardens, were selected as pall bearers, viz.: Messrs. Smith, of Flushing; Beare, of Little Neck; Van Kleek, of Flatbush; Moore and Carmichael, of Hempstead; Pearson, of Rockaway; Walker and Eigenbrodt, of New York City; Ex-Governor King and Judge Cogswell, Wardens.

The coffin was of mahogany, neat and plain, with a plate suitably inscribed, and surmounted by three most splendid combinations of rare flowers, a large crown, cross and anchor. The deceased was laid out in his clerical robes. The church was suitably draped in mourning. The carriers were six of the vestrymen of the church, viz.: Messrs. Brenton, Napier, Denton, Johnson, Vandeverg and Valentine.

All the bells were tolled, and all the stores and places of business were closed during the church services, as a proper tribute of respect to one of the oldest and most exemplary inhabitants. A learned and good man has gone to his rest and reward.

At a meeting of the clergy present at the funeral of the Rev. Gilbert H. Sayres, D. D., in the village of Jamaica, L. I., on Wednesday, May 1, 1867, the Rev. William L. Johnson, D. D., of Jamaica, was appointed Chairman, and the Rev. William M. Carmichael, D. D., of Hempstead, Secretary.

After a brief consultation and interchange of views, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty God, in his wise Providence, to

remove by death, at the advanced age of eighty years, our venerable and beloved brother, the Rev. Gilbert H. Sayres, D. D., for many years the rector of Grace church, Jamaica; therefore, be it

Resolved, By his surviving brethren present, that while we deplore most deeply the loss of one so deservedly dear to us and the church, especially on this Island, yet we thank God that he was spared to us so long; that he was enabled, through grace, to adorn the doctrine of God our Savior, as a wise, prudent, learned, holy, faithful minister of Christ for more than half a century; that, while naturally of a meek and unobtrusive temperament, he was ever the bold, firm, decided, uncompromising advocate of righteousness and truth; that, although he was laid aside from the active duties of the ministry for nearly forty years, yet he was always ready to counsel the weak and erring, as well as to sympathize with the poor and afflicted, to the best of his ability; that he has left behind him a record, not only of untiring faithfulness and devotion to his work, but a multitude of witnesses to attest the power and value of his ministrations in winning souls to Christ; in short, that he has passed away, as we can testify, amidst the tears and regrets of the entire community in which his life was spent, and has finally fallen asleep in Jesus, full of years and honor, to receive a crown of glory, eternal in the Heavens.

Resolved, That while we bow in submission to the will of our Heavenly Father, we trust his pure and godly example may inspire us with new zeal and devotion in our Master's service, and admonish us to work while the day lasts, for sooner or later the night cometh in which no work may be done.

Resolved, That we will cherish with tenderness and fidelity the remembrance of his many virtues and graces, and endeavor so to walk as he always walked, humbly, meekly, faithfully, fearlessly, perseveringly, till the final summons comes.

Resolved, That we tender to the bereaved widow and children of our venerable departed brother our united prayers, that they may be comforted in this their hour of affliction, and that God may be their God and guide, and friend forever.

Resolved, That a copy of these resolutions be sent to the family of the deceased, to the Vestry of Grace church, Jamaica, to Church papers in the city of New York, as well as to the local papers of this and the neighboring villages, where he was wont to officiate in times long past.

Whereupon the meeting adjourned.

WM. M. CARMICHAEL, *Secretary*.

GRACE CHURCH VESTRY, May 1, 1867.

At a special meeting of the Vestry of Grace church, Jamaica, on the 1st day of May, 1867, convened on the oc-

casion of the death of the Rev. Gilbert H. Sayres, D. D., for many years the rector of this church, it was unanimously

Resolved, That this Vestry in recording the death of the Rev. Gilbert H. Sayres, D. D., the former rector of this church, are especially and affectionately called upon, in giving expression to their unfeigned sorrow and regret for the loss of one of the oldest and ablest ministers of the church, to bear the grateful testimony to the pure and gentle character of a clergyman, venerable for his age, eminent for his learning, his piety, and for the soundness of his church principles. The simplicity of whose life and manners was ever in unison with the gospel he preached, and during a long life of varied health won for him the affection and confidence of this congregation and of every true christian.

Resolved, That in transmitting a copy of these resolutions to the family of the deceased clergyman, we tender to them our deep sympathy and condolence for the loss of one who, in life, was revered for his piety and virtues, and whose character must ever remain a true source of consolation to all who knew and loved him.

Attest, JEREMIAH VALENTINE, *Clerk.*

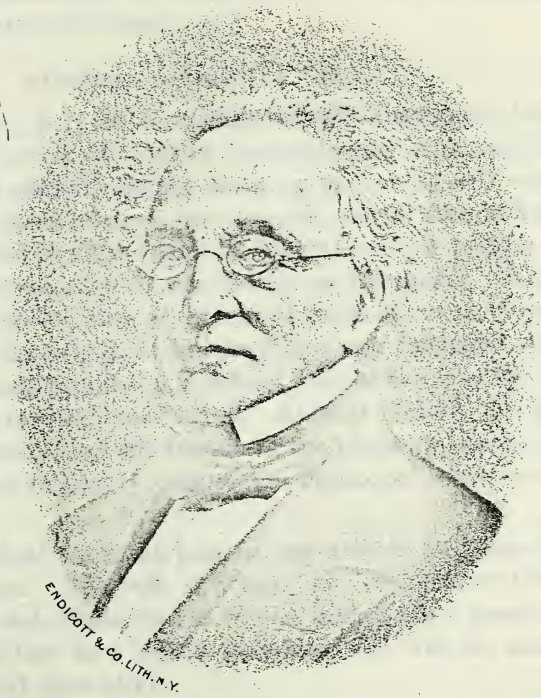
1867, May 22. The vestry thank Mrs. J. Bancroft Davis for the present of a beautiful cloth for the communion table. July 1, the salary of the rector and his assistant is increased to one thousand, two hundred dollars each.

DEATH OF JOHN A. KING.

Governor King attended the celebration of the Fourth of July, 1867, given by the Young Men's Literary Union; and, after the programme of exercises had been concluded, he yielded to the expressed wishes of the audience to make an address. He said:

"My young friends, upon you will devolve the important duty of maintaining and strengthening the government of your country. Those like me have nearly finished their work and look to you to carry forward your country to the great future that awaits her. Cultivate a respect for religion and virtue. No people or country can prosper or become great without this. Let your prayers be not only that those who hold the positions of power may be wise and discreet, but whose ambition will be to labor for the honor and glory of the land. Life is all before you, but old men like me are passing away."

He was observed to exhibit signs of illness and to lean on the speaker's stand for support. He attempted to rally and



JOHN A. KING, L.L.D.
Governor of New York.
1857 and 1858.

THE NEWBERRY LIBRARY CHICAGO

finish his address; he again faltered and staggered, was caught in the arms of some persons on the platform, and carried to the rear of the stage, when it was discovered that he was stricken with paralysis. Drs. Hendrickson and Barker soon arrived and administered the usual remedies. He remained conscious for a short time, and on Sunday afternoon breathed his last.

FUNERAL OF JOHN A. KING.

"Wednesday, July 10, the tolling of bells, the flags at half-mast, and the houses draped in the symbols of woe, marked the deep and solemn feeling of every person in our community. At three o'clock the funeral toll of the church bells announced to all the time to pay their last tribute of respect to the memory of the illustrious deceased. When the first toll peeled out, all places of business were closed. For one hour the whole of Fulton street was thronged with people hastening to get one last fond look at the face of one they so much honored and loved. At four o'clock the toll of the bells summoned the people to the place appointed for the ceremony; and every part of the Episcopal church was crowded.

No more shall we meet him in our streets to share his pleasant smile. We will not hear his voice utter those affable, kind and comforting words he was so often heard to express. His loss is a public calamity, and will be sorely felt by rich and poor alike.

The remains were encased in a plain rosewood coffin, with silver handles, its massive silver plate bearing the inscription:

JOHN ALSOP KING,
Son of Rufus and Mary King,
Born January 3, 1788,
Died July 8, 1867.

There was a large cross composed of camelias or japonicas resting on the coffin, while on a table near at hand were

several baskets of flowers, rendering the atmosphere redolent with their perfume.

By actual count over two thousand persons viewed the remains, placed in the middle of the wide hall.

After the face of the deceased had been viewed by the people, the procession moved from the house to the church in the following order:

The clergy, consisting of Rev. Wm. Lupton Johnson, D.D., rector of Grace church, Jamaica; Rev. George Sayres, and Rev. Mr. Thomas Cook, Episcopal, Jamaica; Rev. S. J. Corneille, All Saints', Episcopal, New York; Rev. Mr. Moore, Episcopal, Hempstead; Rev. Mr. Beare, Episcopal, Little Neck; Rev. J. B. Alliger, Reformed Dutch, Jamaica; Rev. Peter D. Oakey, Presbyterian, Jamaica; Rev. Mr. Smith, Episcopal, Flushing; Rev. Dr. Samuel L. Johnson; and others.

Physicians—Drs. Barker, Hendrickson, and Wilkes.

Coffin on a bier supported by the following named persons: Charles Welling, William T. Brush, James T. Lewis, John Gracy, Hiram U. Rider, J. W. Lawrence, Isaac Rapelye, George L. Peck.

Pall Bearers—Ex-Gov. Hamilton Fish, Hon. William J. Cogswell, J. DePeyster Ogden, W. P. Van Rensselaer, Richard Brush, William Betts, T. W. Ludlow, Jas. A. Hamilton, Dr. G. R. Chetwood, James Rider, Gouverneur Watkins.

Members of the family, relatives, friends, etc.

Vestry of Grace church; trustees of Union Hall Academy, of which deceased was president*; trustees of the village, of which deceased had been president; and, members of the Board of Education, of which deceased had been president; citizens, etc.; the whole procession numbering over four hundred and seventy people.

At the church the lesson was read by the Rev. Mr. Cook; an appropriate sermon was preached by the rector; and, the hymn read by the Rev. Mr. Moore.

At the conclusion of the discourse the remains were con-

*October 22, 1867, I was elected trustee of the Academy in place of John A. King, deceased.

veyed from the church to the grave-yard adjoining, where they were interred beside the grave of the parents of deceased. Among those present were: Major General Anderson, Thurlow Weed, Postmaster Kelly, of New York; Postmaster Roberts, of Brooklyn; ex-Mayor Wood, of Brooklyn; ex-Vice Chancellor Wm. T. McCoun; ex-Lieut. Governor David R. Floyd Jones."

ACTION OF THE VESTRY.

A meeting of the Vestry of Grace church, Jamaica, was held Wednesday evening, July 24, 1867.

In the absence of the Secretary, Jeremiah Valentine, Martin G. Johnson was appointed Secretary, *pro tem.*

The following resolutions, offered by James J. Brenton, in regard to the death of the Hon John A. King, late senior warden of this church, were, after remarks by the rector and Messrs. Cogswell and Brenton, unanimously adopted:

The Hon. John A. King for many years a vestryman and warden of this parish, having been removed by our Heavenly Father to the rest which remaineth for the people of God,

Resolved, That this Vestry desire to place on record their high appreciation of the christian virtues of their departed associate and friend, whose zeal for the cause of God and his church (with wise counsel and liberal hand always ready for the service of the Lord) they will ever hold in grateful remembrance.

Resolved, That in the loss of one who was endeared to this parish by long association, constant sympathy, and by his large benefactions to the church, its charities and its poor, we are indeed bereaved, and feel impressed with grief; but, yet we yield our hearty thanks to Almighty God for the good example of this christian gentleman, who has departed this life in his fear and service.

Resolved, That we express our sympathy with the bereaved family on this trying occasion.

Resolved, That these resolutions be entered on the minutes of the church; that a copy be sent to the afflicted family; and, also that they be published in the village papers.

During the meeting Mr. Valentine appeared and took his seat.

On motion, the meeting adjourned.

WILLIAM L. JOHNSON, *Chairman.*

MARTIN G. JOHNSON, *Secretary, pro tem.*

Here follows a copy of the inscription beneath the effigies of Governor King, on a mural tablet in Grace church :

JOHN ALSOP KING,

BORN JANUARY 3, 1788,
DIED JULY 7, 1867.

A MOST BELOVED AND HONORED FATHER.
A WISE AND PURE STATESMAN.
AN EMINENT, USEFUL, AND LOYAL CITIZEN.
A ZEALOUS MEMBER AND WARDEN
OF THIS CHURCH.

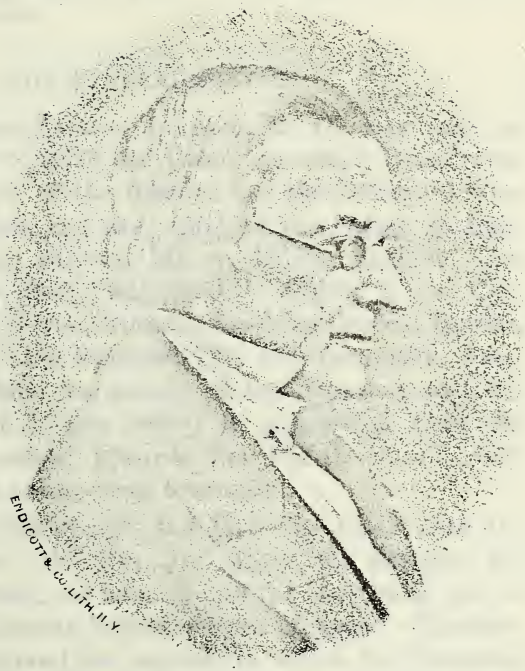
A GOOD NEIGHBOR, A TRUE FRIEND.
IN HIS FAMILY AFFECTIONATE,
SYMPATHETIC and GENEROUS,
IN EVERY TRUST FAITHFUL.

"He did justly, loved mercy,
and walked humbly with his God."

"Be thou faithful unto death,
and I will give thee a crown of life."

1868, April 14. One thousand dollars had been given by John A. King for keeping the burying-ground, walks, etc., in good order. The receipts of the church were three thousand, five hundred and forty-nine dollars ; the expenses, three thousand, nine hundred and sixty-nine dollars and fifty-eight cents for the year. The vestry order the sum of about thirteen thousand, six hundred and thirty dollars, received for fifty feet taken from Lot, No. 31, in New York, for widening Church street, to be reinvested.

1868. John Emmons Napier, who died October 10, left five hundred dollars in trust to the rector, etc., of Grace church, the interest of which is to purchase books for the use of the Sunday school. Miss Elizabeth Woolley, who died December, 1868, and her sister Sarah, who died June



WM LUPTON JOHNSON, D.D.
Rector of Grace Church
1830 to 1870.

THE NEWBERRY LIBRARY CHICAGO

1869, each left Grace church a legacy of five hundred dollars. Walter Nichols, who died March 23, 1879, left three hundred dollars for the use and benefit of the Sunday school.*

1869, June 8. The church is to be opened for divine worship on Sunday afternoons during the Summer.

1870, June 9. The executors of John A. King give land for a cemetery at a nominal price. It is proposed to erect a gallery in the church.

THE FUNERAL SERVICE

Of the Rev. William Lupton Johnson, D. D., was held on Monday, August 8, 1870, in Grace church. There were present the Bishop of the diocese, and the Bishop of New York, in their robes, and over forty of the clergy, in their surplices, including Messrs. Moore, Dillon, Pearson, Carmichael, Seymour, Hall, Paddock, J. C. Smith, Bruce, Cox, Betts, G. & S. W. Sayres, Shelton, Stocking, Jessup, Bowles, Stowell, Sterling; also, Sprague, Ely, and Lampman, Presbyterians. As they, the family of the departed, and the vast concourse of friends moved in procession from the house of the deceased towards the Parish church, they presented a scene of imposing solemnity.

Upon entering the church, the Rev. Mr. Cook read the opening sentences; the Rev. Mr. Bruce, the anthem; the Rev. Dr. Eigenbrodt, the lesson; and the choir sang one of the late rector's favorite hymns, "Rock of Ages." The Rev. Mr. Corneille delivered the sermon, in which he illustrated the doctrine of the Resurrection, and gave a succinct biography of the departed. The Rev. Dr. Vinton offered the prayer for the afflicted household, and also the prayer for all those then present.

*The Sunday School was started about 1840 by Mrs. Hasell and the rector's wife. Wm. H. Barroll, Mrs. Wm. R. Gracie, Sarah and Jane Clement, were among the earlier teachers. The children committed to memory the catechism, collects, and hymns. The efficiency of the school was promoted by the zeal of Mr. Valentine as superintendent, and the thorough drill of Miss Anne Van Wyck in teaching the singing. Miss Phebe Hagner wrote Questions on the Prayer Book and Catechism for the use of the school.

The Bishops, the clergy, and all of the assembly, including those who had only been able to cluster around the church portal and windows, then moved in procession, all uncovered, to the burial ground adjoining the church. Bishop Littlejohn proceeded with the burial service, and committed the body to the ground; Bishop Potter casting the earth upon the body. Bishop Potter then concluded the solemn services.

RESOLUTIONS OF THE VESTRY.

At a meeting of the wardens and vestrymen of Grace church, Jamaica, diocese of Long Island, held on the 6th day of August, A. D., 1870, the following resolutions were adopted:

WHEREAS, It has pleased God, in his allwise Providence, to take out of this world our dear friend and brother, the Rev. William Lupton Johnson, D. D., for forty years rector of this church,

Resolved, That by the death of our rector we lose a loving friend, a faithful priest, and a wise and learned teacher.

Resolved, That by the gentleness of his demeanor, and by the united wisdom and firmness of his counsels, our late rector merited and won the affections of the young, and the confidence and respect of elder christians; that, during the long period of his service, he was a friend and adviser in prosperity, and a minister of consolation in times of trial or of sorrow; and, that by the decease of one who, even after the hand of Providence had unfitted him for the active exercise of his holy office, was always ready to give judicious counsel or loving sympathy, a relation has terminated, which, established as it was, in mutual love and confidence, only grew stronger and firmer with the lapse of time.

Resolved, That we express our sincere sympathy with the family of our late rector, and our sorrow for an event which deprives them of an earthly parent and us of a spiritual father.

Resolved, As a token of respect, that the church be hung in black, and that the vestry wear the usual badge of mourning for thirty days.*

J. VALENTINE, *Clerk of the Vestry.*

*The vestry voted, November 12, 1868, that the expenses of the rector's illness from paralysis be paid; and August 6, 1870, they voted to pay the funeral expenses, and continue his salary to January 1, 1871.

Parson Johnson, though a strict churchman, was courteous withal. Being present at the dedication of the Reformed Dutch church in Jamaica, 1859, on being requested, he ascended the pulpit and let the people depart with his blessing.

JAMAICA LODGE, NO. 546, F. & A. M.

At a special communication of Jamaica Lodge, No. 546, Free and Accepted Masons, held at the Lodge room on the 8th day of August, A. D., 1870, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased the Supreme Architect to call from his earthly labors our well beloved brother, William Lupton Johnson, D. D., at a ripe old age, it is meet and proper that we, his brethren, should render to his memory the tribute of our love.

We would, in humble submission to the Divine Will, approach as Masons and cast a chaplet upon his tomb, a tribute to his many virtues, as a brother of the Mystic Tie.

Resolved, That in the decease of our brother we have lost one whose truthfulness of character and gentleness of deportment won the love of high and low for charity of heart which embraced all within its circle. He lived a pure minded and consistent Mason, and leaves a bright example of what a true Mason should be.

Resolved, That in fulfillment of these views, and as an expression of the regard which this Lodge feels for our deceased brother, the Great Lights, Regalia and Jewels be draped in mourning for ninety days.

Resolved, That a copy of these resolutions be spread at length upon the minutes, and a copy be sent to the family of our deceased brother.

CHARLES LEWRY, M.

SAMUEL S. AYMAR, *Secretary*.

1871, April 25. Six hundred dollars is donated to Rev. Thomas Cook. One hundred and fifty dollars is the yearly salary of the organist; and fifty dollars, of the assistant; and one hundred and thirty-five dollars, of the sexton. Twenty dollars a Sunday is allowed to the officiating clergyman. Twenty-five dollars is voted to J. J. Brenton for his expenses in procuring ministers to officiate. Rev. George Williamson Smith officiated on Thanksgiving day and Christmas. December 27, twenty-five dollars is voted to purchase music books.

GEORGE WILLIAMSON SMITH.

12TH RECTOR AND 22D MINISTER.

1872, January 18. At a meeting of the vestry, present,

Messrs. W. J. Cogswell, and J. J. Brenton, wardens, and M. G. Johnson, S. S. Aymar, Alexander Hagner, John B. Napier, William J. Sayres, Nathaniel Vandeverg, and Jeremiah Valentine, vestrymen, the rectorship of the parish was tendered to Rev. George Williamson Smith,* at a salary of two thousand dollars per annum, payable quarterly; and, five hundred dollars per year, additional, till a parsonage be procured; which, after prayerful consideration, he gratefully accepted, February 6.

Mr. Hagner then moved that the wardens and clerk be a committee to wait on the Bishop of the diocese on the subject of the installation of the Rev. Mr. Smith, and to make the necessary arrangements.

1872, May. A parsonage in Clinton avenue is bought of Carlos A. Butler for eight thousand dollars.

1872, November 7. Seven hundred dollars is voted to furnish the parsonage.

1873, August 12. The vestry express their sense of the virtues and christian character of Mrs. Mary King, deceased.

1873, Christmas. The heirs of John A. King deliver to the vestry a deed of gift of a portion of the church-yard for

*"In the name of the Holy, Blessed, and Undivided Trinity, Father, Son, and Holy Ghost. Amen.

Know all men, whom it may concern, by these presents, that We, William Rollinson Whittingham, by the Providence of God, Bishop of Maryland, administering Holy Orders in Mount Calvary Church, Baltimore, on the second Sunday in Lent, being the fourth day of March, in the year of grace, one thousand, eight hundred and sixty, did, then and there, rightly, duly, and canonically admit George Williamson Smith, A. B., to the Holy Order of Deacon in the Church of Christ; and, to the exercise of all the duties and functions, and the enjoyment of all the privileges thereunto belonging, by the constitution and canons of the Protestant Episcopal Church in the United States of America, and the Laws and Usages of the Holy Catholic and Apostolic Church of our Lord and Saviour, Jesus Christ.

In Witness Whereof, We have hereunto affixed our Episcopal seal and signature, this fourth day of March, in the year of our Lord, one thousand, eight hundred and sixty, and of our Episcopate, the twentieth.

{SEAL.}

WILLIAM ROLLINSON WHITTINGHAM,

Bishop of Maryland."

The same bishop again certifies that on Sunday, the 19th of June, 1864, being the fourth Sunday after Trinity, holding by the assistance of Almighty God an ordination in St. Timothy's church at Catonsville, in Baltimore County, he did then and there receive unto the holy office of Priesthood, in the Church of Christ, George Williamson Smith, A. M.

the purpose of keeping the whole yard, grass, walks, and fences in decent and proper condition.

1873, St. John's Day. In remembrance of a much loved mother, the children of Mrs. Mary King endow a bed in St. John's hospital for the healing of the needy sick, to be at the disposition of the rector, church-wardens and vestry of Grace church.

1874. "On Thursday night, February 26, thieves entered the church by breaking out a pane of glass and raising the west window near the organ. They tore up the carpets in the aisles, cut the letters from the altar cloth, and destroyed a surplice, leaving another surplice and gown in the closet unharmed." The vestry had a burglar alarm put in, which frustrated a second attempt.

1874, March 26. The parish of Richmond Hill is set off.

1874, April 15. Belle W. Aymar was appointed organist in place of her sister Jennie, resigned from ill health.*

1875, April 14. The stock in the Bank of America is sold at 150 per cent.†

1876.. The Easter collection for enlarging the Sunday-school building being $1,185.50, the Vestry increased the sum to $1,200.‡

1877, April 12. The vestry order a life policy to be taken out, to be for the benefit of the rector's widow.

"A MEMORIAL LECTERN,

Presented to Grace church, was placed in position on Wed-

*Entered into rest, June 6, 1874, Jennie, daughter of Samuel S. and Phebe A. Aymar.

†Fourteen shares were bought, February 3, 1830, at 94¾ per cent.

‡In December, 1879, a brass tablet was placed on the wall of the Sunday School room with this inscription:

IN MEMORIAM,
THEODORE J. COGSWELL,
FOR TWENTY-FIVE YEARS A MEMBER
OF
GRACE CHURCH SUNDAY SCHOOL,
AS SCHOLAR, TEACHER, AND SUPERINTENDENT.
BORN, JAN. 27TH, 1845. DIED, NOV. 22D, 1877.

nesday, August 7. This beautiful addition to the furniture of the church stands in the center of the steps of the Chancel (properly the choir) of the church, and is of carved oak, of beautiful design and finish. The base is a Greek cross of somewhat open work, but sufficiently extended to give the appearance as well as the reality of a firm pedestal; above which is a round column carved just enough for relief to the eye, above which is an entablature with the inscription:

"A. D., 1878. IN MEMORIAM. MARY KING, 1873."

Surmounting this is a finely carved eagle with outstretched wings; on these rest the reading desk on which the Bible is placed.

This gift is from Miss Cornelia King of this village, in memory of her mother, the late Mrs. John A. King, so much loved and respected by the people of the church and by all who knew her."

TESTIMONIAL.

1878, September 5. The vestry having been requested to receive a contribution of two hundred and seventy dollars, raised by the members of the congregation, and present it officially to the Rev. William Seaman Sayres, as a testimonial of their approbation of his earnestness, piety and devotion, passed the following preamble and resolutions:

WHEREAS, William S. Sayres, grandson of a former rector from 1810 to 1830, and member of a family connected with this parish for three generations, has consecrated his life to the service of Almighty God by accepting the appointment from the Committee of Foreign Missions as Missionary to China; and,

WHEREAS, We desire to express our appreciation of the self-sacrificing spirit in the cause of his Divine Master, of one reared in the church which we represent; and,

WHEREAS, The members of this congregation have given substantial evidence of their approbation of the earnestness, piety and devotion, which characterize the ministry of our young brother, and have requested that their contributions be presented to him officially; therefore,

Resolved, That we, the rector, church-wardens, and vestry of Grace church, in discharging the trust thus confided to us, and taking a humble

pride in our first missionary,* do make known and record our thanksgivings to the Great Head of the Church that he has inclined the heart of his servant to aid in spreading His Gospel among the heathen.

Resolved, That the earnest prayers of this church will follow our brother in his efforts to enlarge the Kingdom of our Blessed Redeemer; that his life may be prolonged, his health continued, and that his labors may be blessed by winning souls to Christ; which shall be seals of his ministry and stars in the crown of his rejoicing.

1878, November 10. The vestry allow the rector to take two days duty in each week in the schools at Garden City.

JUDGE HAGNER.

At a meeting of the rector, church-wardens and vestrymen of Grace church, Jamaica, L. I., convened April 9, 1880, the following minute was directed to be entered on the Parish Records:

"As an expression of the profound sorrow caused by the death of our late associate, Alexander Hagner, who was widely known and highly respected in this community, where he filled most acceptably many honored and important positions: his membership of this vestry extending over a period of more than seventeen years and his loyalty to the church made him conspicuous in the deliberations of this body, while his strong common sense and sound judgment caused his counsel to be of more than ordinary value and weight in shaping the legislation pertaining to this parish. We desire to express our sense of the personal worth of our late friend, and of the loss which we have sustained by his death; we gratefully cherish his memory as of one, who, by his kindly disposition and sterling worth, endeared himself to his associates; and, in tendering to his sorrowing sisters our heartfelt sympathy, we commend them to the loving mercy of Him, who 'does not afflict willingly nor grieve the children of men.'"

Attest, SAMUEL S. AYMAR,

Clerk of the Vestry.

1880, June 9. Miss Lizzie Sayres was appointed organist in place of Belle W. Aymar, resigned April 18.†

*In 1832, the Female Missionary Association of Grace church held their Fair on July 4, at John Hunter's hotel; and, on October 10, 1833, the Fair was held in the library of Union Hall Academy.

†In accepting her resignation, a committee of the vestry gave utterance to the feelings of the congregation by presenting to her substantial tokens of their esteem. The Sunday school also sent her a remembrance.

INCOME.*

1880, Easter Monday. The treasurer of Grace church, Mr. John M. Crane, reports the receipts of the past year, as follows:

Pew rents,	$1,889.50
Rent of Lot, No. 58 Reade street, New York,†	700.00
" " " " 70 New Church street,	400.00
Interest on mortgage of $3,000,	210.00
Burial Plot Fund, lots sold,	159.11
COLLECTIONS.	
For aged and infirm clergy,	35.00
For Bishop's salary, assessment,	53.65
For Church Charity Foundation,	82.00
For Diocesan Fund,	17.84
For Diocesan Missions,	58.94
For Missions to the Jews,	20.00
For Theological Education Fund,	27.00
Special collection for organ, Easter,	155.29
	$3,808.33

"POSTSCRIPT."

1790. Rev. Joshua Bloomer died intestate. Isaac and Phebe Covert, of Westchester county, administered on his estate, July 9, with Abraham Brown and James Bloomer for sureties.

1840. "Died on the afternoon of February 17, after a short illness, in the seventy-eighth year of his age, Rev. William Hammell, of the Episcopal church. The friends and acquaintances, and those of his son William H. Hammell, are respectfully invited to attend his funeral to-morrow afternoon, 19th inst., at four o'clock, from No. 31 Downing street, New York."‡

* See Appendix also.

† Hereafter the rent will be $1,000 per annum.

‡ Further information on some of the names and incidents mentioned in this volume may be found in the following contributions to local history by the author hereof:

Revolutionary Incidents of Queens County, 1846; Letters on the Death of Gen. Woodhull (in *Home Journal*), 1848; Revolutionary Incidents of Suffolk and Kings Counties, 1849; Genealogy of the Onderdonk Family (in Riker's Newtown), 1852; Queens County in Olden Times, 1865; Bibliography of Long Island (in Furman's Antiquities), 1875; The Reformed Dutch Churches and Ministers on Long Island (in Christ. Int.), 1866; Agriculture, Stock-breeding, and Manufactures in Hempstead, 1867; Rise and Growth of Friends on Long Island and in New York City (in His. Mag.), 1870; Annals of Hempstead, and Rise and Growth of Friends, 1878; Antiquities of the Parish Church, Hempstead, 1880.

WARDENS AND VESTRYMEN OF GRACE CHURCH.

Elected under the Charter.

	Elected.	Died.
Aymar, Samuel Swift	1851	
Barden, Edward	1794	
Barker, Dr. Chas. H	1877	
Bergen, John Demott	1861	
Betts, Richard	1761	
Betts, Thomas	1761	1776
Betts, Richard	1808	
Betts, William, LL.D	1840	
Braine, Thomas	1761	
Brenton, James J	1854	
Brinckerhoff, Hendrick	1842	1865
Brown, Josiah	1799	1814
Clarkson, Levinus, Capt	1795	1812
Codwise, George, Jr	1799	1816
Codwise, Geo. Nelson	1865	1873
Cogswell, William J	1842	
Crane, John M	1873	
Cogswell, Wm. S., Col	1874	
Comes, John	1761	1770
Cortelyou, Peter, Col	1808	1820
Cornwell, Daniel	1825	1842
Denton, Lawrence	1821	1836
Denton, John L	1850	1870
Denton, James L	1872	
Denton, John S	1874	
Depeyster, James	1788	1799
Eigenbrodt, L. E. A	1817	1828
Gracie, W. R	1840	1873
Greswold, Thomas	1806	1808
Hagner, Henry I	1842	1849
Hagner, Alexander	1861	1880
Hewlett, John, Sr	1804	1812
Hewlett, Isaac	1815	1838
Hicks, George A	1877	
Hinchman, Thomas	1761	1782
Hinchman, John	1793	1805
Hicks, Stephen	1810	1820
Hitchcock, Daniel M	1815	
Hoogland, John	1810	1851
Howell, Robert	1764	1776
Johnson, Martin G	1867	
King, John Alsop	1836	1867
King, Richard	1872	
Kissam, Daniel, lawyer	1793	1812
Kissam, Daniel	1803	1848
Kissam, Dr. Geo. H	1849	1865
McNeill, Charles, Sr	1798	1825
Mackrel, James, Sr	1793	1812
Martin, James	1798	1831
Martin James G	1842	
Morrell, James	1796	1813
Motley, John, Capt	1799	
Napier, Andrew	1808	1857
Napier, John B	1865	
Nichols, Walter	1833	1879
Nostrand, Timothy	1806	1831
Nostrand, George	1842	
Oldfield, Joseph	——	1812
Ogden, Dr. Jacob	1761	1802
Puntine, William	1798	1833
Robinson, Henry B	1868	1874
Rhodes, Abiathar	1813	1850
Roe, Joseph, Captain	1814	1829
Roe, Lawrence	1816	
Roe Silas	1816	1831
Rowland, David	1802	1821
Rowland, Jonathan	1826	1875
Sale, William A	1808	1856
Sayres, William J	1869	
Sealey, Joseph	1810	1831

	Elected.	Died.
Sherlock, William	1761	
Skidmore, John	1804	1863
Skillman, Joseph H	1867	
Skinner, Abraham	1793	1826
Smith, Samuel, Jr	1761	
Smith, Christopher	1788	1805
Smith, John C	1832	1859
Smith, Daniel	1860	1865
Stout, Wm. C., Captain	1832	
Simonson, Jeremiah	1824	1835
Thatford, Joseph	1809	1827
Thatford, John, Jr	1800	1833
Titford, Isaac	1799	
Troup, John	1761	1775
Valentine, Jeremiah	1813	1850
Valentine, Jeremiah, Jr.	1850	1875
Valentine, James	1829	1865
Valentine, John	1831	
Valentine, John H	1842	1843
Valentine, Thomas	1849	1872
Vandeverg, George	1857	1860
Vandeverg, Nathaniel	1866	
Van Nostrand, Aaron	1793	1822
Van Nostrand, John A	1803	1828
Van Nostrand, John	1820	1832
Welling, Thomas	1793	1811
Welling, Samuel	1799	1823
Welling, William	1856	1867
Whitehead, Benjamin	1761	1780
Woolley, Samuel T	1852	

APPENDIX.

GRACE CHURCH, JAMAICA, L. I., N. Y.

1880.

Rector—George Williamson Smith.

Lay Reader—Benjamin J. Brenton.

Wardens—James J. Brenton, William J. Sayres.

Vestrymen—Alexander Hagner,* John M. Crane, Richard King, Dr. Charles H. Barker, Samuel S. Aymar, Nathaniel Vandeverg, Wm. S. Cogswell, George A. Hicks.

Clerk—Samuel S. Aymar.

Treasurer—John M. Crane.

Sexton—Lewis C. Buckbee.

Organist—Miss Lizzie Sayres.

DELEGATES TO THE DIOCESAN CONVENTION, 1880.

The Wardens and William S. Cogswell.

GRACE CHURCH SUNDAY SCHOOL.

Assistant Superintendent—J. Augustus Lodge.

Second Assistant—Alden S. Crane.

Librarian—George K. Meynen, assisted by Henry N. Johnson and Phillip K. Meynen.

Teachers—Mr. Neils Pedersen, Mrs. H. B. Robinson, Misses Aymar, Woolley, Smelt, Amberman, Hendry, Ella Gale, Napier, Harrington, Robinson, Tasker, Petersen, Vandeverg, Charlotte LeRoy Creed, Barker, Gallie, Pettit, Mrs. Ely.

*Since deceased.

Department of Colored Children—Miss Phebe Hagner, assisted by Mrs. Bessimer.

Infant Department—Mrs. George Williamson Smith, assisted by Mrs. Royce and Miss Nellie Zimmerman.

Scholars, 192. Volumes in Library, 385.

Sewing School—In charge of Mrs. C. A. Beldin. Sessions, three o'clock, Friday afternoons, during winter.

CHARITABLE ASSOCIATION.

President—The Rector, *ex officio.*

Vice Presidents—Benjamin J. Brenton and Gilbert Sayres.

Secretary—Gilbert B. Sayres.

Treasurer—J. Augustus Lodge.

Members—All persons contributing to the fund of the association. The income is derived chiefly from weekly subscriptions, which are not to exceed twenty-five cents per week from any individual subscriber.

WOMAN'S MISSIONARY AID SOCIETY.

President—Mrs. George Williamson Smith.

Vice President—Mrs. Gilbert Sayres.

Secretary—Miss Lizzie Sayres.

Treasurer—Mrs. C. A. Beldin.

The income of the Society is derived from one-fourth of the subscriptions of the charitable association, except where otherwise specified, and from the voluntary offerings of individuals. The work is done mostly from October to May.

Associate Managers of Church Charity Foundation, Brooklyn, from the Parish—Miss C. King, President of the Board, and Mrs. Geo. Williamson Smith.

Delegates to Diocesan Woman's Missionary Association—Miss Phebe Hagner, Secretary; Miss C. King, Mrs. Geo. Williamson Smith, Miss Mary Bradlee, Mrs. Gilbert Sayres.

The Journals of the Diocesan Conventions for the years 1873–1880. inclusive, show the following facts in relation to Grace Church, Jamaica, L. I. :

	Members of the Congregation.	No. of Communicants.	Baptisms.	Confirmed.	Marriages.	Burials.	Teachers, etc., in Sund. School.	Scholars in Sunday School.	Total in Sunday School.
1873.....	477	226	26	22	7	21	26	166	192
1874.....	471	213	27	21	7	24	25	102	127
1875.....	495	261	30	21	6	23	27	144	171
1876..... ..	457	253	24		3	26	28	168	196
1877.....	484	266	16	29	5	19	25	195	220
1878.....	535	268	33	18	4	19	28	181	209
1879.....	450	245	20	21	9	20	26	203	229
1880.....	521	278	21	14	6	26	24	192	216
Totals.....			197	146	47	178			

In addition to the sums which go into the hands of the treasurer of the Church, the amounts contributed for the maintenance of the Sunday School, for Charities, Missions, and Special Purposes, should be added in order to arrive at a correct view of the receipts and expenditures. The following table is compiled from the official reports of the parish to the Diocesan Conventions :

	Parochial Purposes.	Charities.	Missions.	Other Objects.	Totals.
1873.....	$8,130.39	$932.55	$1,670.56	$567.50	$11,301.00
1874.....	3,701.77	1,031.51	761.65	92.00	5,586.93
1875.....	5,410.38	1,166.71	1,445.68	322.75	8,345.52
1876.....	5,089.50	1,486.30	237.31	512.16	7,325.27
1877	4,159.13	1,243.48	432.50	210.00	6,045.11
1878.....	3,931.80	1,047.48	598.90	425.00	6,003.18
1879	4,769.48	1,251.90	601.33	164.23	6,786.94
1880.....	4,002.09	1,001.45	778.07	452.25	6,233.86
Totals	$39,194.54	$9,161.38	$6,526.00	$2,745.89	$57,627.81

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*These cuttings may be seen in the Astor and some other Libraries.